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ART. IV.—*Comparative Translations*, by W. H. FOX TALBOT, Esq., F.R.S., The Reverend E. HINCKS, D.D., Dr. OPPERT, and Lieut.-Col. Sir HENRY C. RAWLINSON, K.C.B., of the *Inscription of Tiglath Pileser I.*

INTRODUCTORY NOTE BY THE PRESIDENT, PROFESSOR H. H. WILSON.

IN March, 1857, the Royal Asiatic Society received from Mr. Fox Talbot, in a sealed packet, a translation of a Cuneiform inscription on a cylinder, bearing the name of Tiglath Pileser ; the first of the inscriptions lithographed under the superintendence of Sir Henry Rawlinson by authority of the Trustees of the British Museum under the sanction of the Government. The object of Mr. Talbot in sending his translation in this manner to the Society is best explained by the following note, with which the packet was accompanied :—

“ Having been favoured with an early copy of the lithograph of this inscription by the liberality of the Trustees of the British Museum and of Sir H. Rawlinson, I have made from it the translation which I now offer to the Society. A few words will explain my object in doing so :—

“ Many persons have hitherto refused to believe in the truth of the system by which Dr. Hincks and Sir H. Rawlinson have interpreted the Assyrian writings, because it contains many things entirely contrary to their preconceived opinions. For example, each Cuneiform group represents a syllable, but not always the same syllable ; sometimes one, and sometimes another. To which it is replied, that such a licence would open the door to all manner of uncertainty ; that the ancient Assyrians themselves, the natives of the country, could never have read such a kind of writing, and that, therefore, the system cannot be true, and the interpretations based upon it must be fallacious.

“ Experience, however, shows that the uncertainty arising from this source is not so great as might easily be imagined. Many of the Cuneiform groups have only one value, and others have always the same value in the same word or phrase, so that the remaining difficulties and uncertainties of reading are reduced within moderate limits.

“ Practically speaking, and considering the newness of the study,

there is a fair amount of agreement between different interpreters in their versions of the Assyrian historical writings of average difficulty.

"It is with the hope of showing that such agreement exists, that I have ventured to offer this translation to the Society.

"It is well known that Sir H. Rawlinson has announced his intention of publishing translations of these lithographs, and also transcriptions of the same into the ordinary European letters. Now, assuredly it will not add much to the authority of his translations if other scholars, after their publication, shall say that they are disposed to concur in them. Those who doubted before will continue to doubt afterwards, attributing the agreement less to independent conviction than to the great and deserved influence of Sir H. Rawlinson's authority.

"But it is evidently quite a different thing, when a translation has been prepared by another hand *before* the appearance of Sir H. Rawlinson's translation, and without any communication with him. All candid inquirers must acknowledge that if any special agreement should appear between such independent versions, it must indicate that they have Truth for their basis. Moreover, the inscription of Tiglath Pileser I. treats of very various matters, changing abruptly from one to the other; it abounds in proper names and statements of specific facts. It is, therefore, well suited for a comparison of this kind. I think it probable that there will be found a general resemblance between Sir H. Rawlinson's translation when published, and that which I have now the honour to offer. In proportion as this shall prove to be the case more or less completely, the argument which I wish to found upon it will be stronger or weaker; but, at all events, I hope it will be sufficient to prove that a true basis of interpretation has been established by Hincks and Rawlinson, upon which other investigators may confidently rely.

"I have annexed to my translation a transcription of the whole into Roman characters, with a nearly literal version<sup>1</sup> of each line, disposed in opposite columns. I am in hopes that this arrangement will prove of some use to the students of the Assyrian language.

"In conclusion, I have to request, for obvious reasons, that the packet containing this MS. translation may not be opened previously to the publication of the volume of lithographs of the British Museum.

"*Lacock Abbey,*

"*March 17th, 1857.*"

"H. FOX TALBOT.

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<sup>1</sup> Many lines, however, of difficult construction, or uncertain meaning, have been left untranslated.

Upon the receipt of this communication it was resolved by the Council of the Society, upon the motion of Sir Henry Rawlinson, that measures should be taken to carry into effect the comparison suggested by Mr. Talbot. With this view it was determined to request Sir Henry Rawlinson, Dr. Hincks, and Dr. Oppert, who was in London, to favour the Society with translations of the same inscription, to be sent, in like manner, under a sealed cover, with a view to their being simultaneously opened and compared by a committee formed for the purpose of their examination. Application was made to those gentlemen accordingly, and the following were requested to examine and report upon the translations :—The Very Rev. the Dean of St. Paul's, Dr. Whowell, Sir Gardner Wilkinson, Mr. Grotto, the Rev. W. Cureton, and Professor H. H. Wilson, who kindly consented to undertake the duty.

In addition to the translation of the entire inscription received from Mr. Talbot, exclusive of such passages as he considered obscure, the Society was favoured with one of similar extent by Sir Henry Rawlinson. A definite term having been fixed for the delivery of the translations, it was found insufficient to allow Dr. Hincks to make a complete version ; but he translated and sent to the Society a considerable portion, fully enough for the purpose of comparison. In like manner, Mr. Oppert had leisure to translate only a part of the inscription ; but this, as far as it went, answered the same object, although he made his version from a copy of the cylinder in his possession, instead of from the lithograph. Upon the receipt of these several versions the Committee was assembled, and in the presence of those members who were able to attend, the packets were opened and the translations perused. The following joint report of the proceedings of the members who attended, and separate reports of two others, were in consequence submitted to the Royal Asiatic Society, and they agree in bearing testimony to a very remarkable concurrence in the translations compared :—

*“ May 29th, 1857.*

“The Undersigned, at the request of Colonel Rawlinson, consented (with Mr. Cureton and Professor H. H. Wilson, who were unavoidably absent) to open and examine certain sealed packets, containing translations from the Cuneiform inscriptions. Of these inscriptions several columns (printed from the originals in the British Museum, under the superintendence of Colonel Rawlinson) had been distributed to Colonel Rawlinson, Dr. Hincks, and to Mr. Fox Talbot. The object was to ascertain how far the versions of the same passages, made without mutual communication, either agreed with or differed from each other. The examiners were not called upon to pronounce

any judgment, and must be distinctly understood to pronounce no judgment whatever on the earlier processes of the discovery by which, it is asserted, that certain Cuneiform signs (though some retain a symbolic character) represent certain phonetic sounds and form certain words, in this case, of a Semitic language, closely resembling, though not absolutely the same with, the ancient Hebrew. The office of the examiners was strictly confined to the comparison of the several versions, and to the determination how far those versions agreed in their general sense, and in the specific meaning assigned to the words.

"The Undersigned compared with considerable care those versions, which were understood to be those of Colonel Rawlinson, Dr. Hincks, and Mr. Fox Talbot. They had greater difficulty with that of Dr. Oppert, whose translations not having the same continuity, could not so easily be brought into parallel with the others. It is to be regretted also that Dr. Oppert did not translate into French, in which language his version would have been more clear and precise, and might have been compared with equal facility.

"The three other versions were read passage by passage.

"Having gone through this comparison, the Examiners certify that the coincidences between the translations, both as to the general sense and verbal rendering, were very remarkable. In most parts there was a strong correspondence in the meaning assigned, and occasionally a curious identity of expression as to particular words. Where the versions differed very materially, each translator had, in many cases, marked the passage as one of doubtful or unascertained signification. In the interpretation of numbers there was throughout a singular correspondence.

"By all the translators the inscriptions were understood to relate to King Tiglath Pileser, to his campaigns, building and consecration of temples, and other royal acts; campaigns against nations bearing names mostly analogous to those known from the sacred writings, and from other ancient authorities; temples to deities with appellations bearing the same resemblance to those found in other quarters. There was a constant recurrence of these words, names, and titles, yet a sufficient variety of words to test, to a certain degree, the extent of the knowledge claimed by the translators of the sound of the words, and of the language to which the words are supposed to belong. It is right, perhaps, to add, that the closest coincidence was found between the versions of Colonel Rawlinson and Dr. Hincks, who are understood to have prosecuted the study for the longest time and with the greatest assiduity. Mr. Fox Talbot, who was later in the field, though, on the whole, mostly arriving at the same conclusions, was less positive and precise.

"While declaring this opinion on the facts submitted to their determination, the Undersigned leave it to the public in general, and especially to those who have studied the history and philosophy of language, to judge how far such facts confirm or illustrate the soundness and trustworthiness of the principles on which rest the reading and interpretation of the Cuneiform writings.

"W. H. MILMAN.

"GEO. GROTE."

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"As one of the Committee invited to examine the four translations of the Assyrian Cuneiform inscription of Kalah Shergat, made by Sir Henry Rawlinson, the Rev. Dr. Hincks, Mr. Fox Talbot, and Dr. Oppert, and to decide whether they agree to such an extent as to justify the conclusion that the translations are not arbitrary, or indebted to chance for their resemblance, I have drawn up the following statement.

"The four translations had been made by them in different and distant places, without any communication with each other, and were presented to the Committee in sealed packets. Having been opened in the presence of the Committee, composed of the Dean of St. Paul's (who was in the chair), Mr. Grote, and myself (the Rev. Dr. Whewell being obliged to leave us before the examination, and Professor Wilson, and the Rev. Mr. Cureton not having been able to attend), those portions were read and compared by us, which we found to be contained in the four translations.

"Though none of them, except that of Sir Henry Rawlinson, contained the whole of that long inscription, there was more than sufficient in them all to enable us to judge of the resemblance of the parallel passages. These, indeed, were numerous in the translations by Sir Henry Rawlinson, Dr. Hincks, and Mr. Fox Talbot. Dr. Oppert's translation was very cleverly given in English; but it would, perhaps, have been more satisfactory if he had given it in French. He had not translated the whole, and he had the disadvantage of making it from a copy neither so complete nor so exact as that used by the English translators.

"My impression, from a comparison of the several passages in the different translations, is:—1st, that the resemblance (very often exactly the same, word for word) is so great as to render it unreasonable to suppose the interpretation could be arbitrary, or based on uncertain grounds.

"2nd. That the fact of certain passages which were doubtful (either from the imperfection of the inscription in those places, or

from the difficulty of ascertaining the meaning) being marked doubtful in the different translations, or left blank, accounts for some uncertainty or variation occurring in those parts.

"3rd. That some words, and names of persons, animals, objects, &c., being uncertain, could only be expected in any language not thoroughly known, especially in one where symbolic signs are often employed instead of the phonetic words; and the occasional differences in the mode of interpreting some words and sentences may be considered a guarantee of the fairness of the translators, especially when we find that the differences are uniform, the words or sentences so differing having the same meaning attached to them wherever they occur.

"4th. That the exact agreement of numbers in the different translations is highly satisfactory; though it is true that these are written in the original by signs, and not phonetically.

"5th. That the similarity in the several translations is quite equal to what it would be in the translation of an ordinary historical inscription written in Egyptian hieroglyphics made by the same number of persons who, as in this case, gave it quite independently of, and without any communication with, each other; and this comparison I am disposed to make, as it is the most analogous case that I can suggest.

"6th. With regard to the original discovery of the means employed for interpreting the Assyrian Cuneiform character, or the question of the language being a Semitic one, the Committee was not called upon to give any decision; all that it was required to do was to express their opinion respecting the agreement of the parallel passages in the four translations laid before them; and this agreement does appear to me to be satisfactory, and to be the result of a sound principle, and not of arbitrary hypothesis.

(Signed)

"J. GARDNER WILKINSON.

"33, York Street, Portman Square,

"May 25th, 1857."

"Of the four translations submitted, those of Mr. Fox Talbot and Sir Henry Rawlinson are entire; that of Dr. Hincks comprises twenty-eight of the fifty-four paragraphs into which the inscription may be divided, the copy in his possession having been received rather too late to allow of a more extended version. Dr. Oppert's contains twenty-one paragraphs, being translated from an imperfect copy, taken by himself, from a single cylinder, and that, apparently, defective. In both instances, however, although the translation of the whole has not been effected, yet there is quite enough to enable a conclusion to be

drawn as to the amount of agreement or disagreement between the several translators, and the result is, upon the whole, a very remarkable coincidence.

“That they are all agreed, or very nearly so, as to the powers of the characters, is established by their concurrent readings of proper names, which they almost always express in as nearly the same manner as can be expected, when we consider the different values attached by different persons to the letters of our own alphabet. There is a remarkable instance of this in the readings of three of the translators (Hincks has not given the passage) of a series of thirty-nine names of countries, in paragraph XXI. They are all rendered by Sir Henry Rawlinson, Mr. Talbot, and Dr. Oppert in the same manner exactly, with one or two doubtful exceptions,—as, Elama, Amadana, Shiribili, and so forth: at the same time, however, it is to be observed, that this agreement is no doubt, in part at least, owing to their adoption of the values proposed previously by Sir H. Rawlinson and Dr. Hincks.

“The agreement as regards the letters being established, it follows that significant terms will be also similarly read; and this may be assumed to be the case from the frequent correspondence in the passages of the translations. It may be stated generally, that, with a few exceptions, the main purport of each paragraph agrees. In some instances the verbal expression of that purport is as close as can be reasonably expected from different translators, who may very safely express the same meaning in a somewhat different form of words; but, in others, it differs. The translators often admit that a particular passage is obscure; and it is obvious that the value of many common words has yet to be determined. As, for instance, where Tiglath Pileser enumerates his exploits as a mighty hunter, Rawlinson makes his game ‘wild buffaloes;’ Talbot retains the original word, *amsi*; and Hincks makes them ‘wild elephants.’ In the general sense of either killing or taking alive wild animals of some description or other, they are agreed. A fair example of agreement and disagreement will be found in the several translations of paragraphs LII. and LIII., in which imprecations are denounced upon any future princes who may in any way deface the records or tablets or cylinders of Tiglath Pileser.

“Upon the whole, the result of this experiment—than which a fairer test could scarcely be devised—may be considered as establishing, almost definitively, the correctness of the valuation of the *characters* of these inscriptions. It is possible that further investigations may find something to alter or to add; but the great portion, if not the whole, may be read with confidence. It is somewhat



different with respect to the words of the language. The almost invariable concurrence of the translators in the general sense of the several paragraphs, shows that they are agreed to give the same interpretation to a very considerable portion—if not the larger portion—of the vocabulary. At the same time the differences prove that much remains to be effected before the sense of every term can be confidently rendered. Where so much, however, has been accomplished, under such extraordinary difficulties, there is every reason to hope that the uncertainties which remain will be ultimately overcome.

The following offers a more detailed specification of agreements and differences.

RAWLINSON and TALBOT.

- Par. I. Many coincidences, but many variations.
- II. Same at the beginning; but T. observes that the passage is obscure, and omits the greater part.
- III. Same: transliteration of various words—*lisanam* (R. *la shanam*)—shows the similarity of principle. T. leaves the greater portion untranslated.
- IV. Considerable coincidence; that of the number sixty curious.
- V. Coincidence as much almost as could be expected between any two translators.
- VI. Coincidence considerable, ditto variations.
- VII. Ditto, ditto.
- VIII. Some coincidence, but great variation. Curious different reading of the city or country *Miltis*, R., and *Eshtish*, T.
- IX. Partly the same: “subjugator of the rebellious,” R.; “conqueror of unbelievers,” T.
- X. Tolerably coincident.
- XI. Ditto.
- XII. Same as IX.
- XIII. Many agreements and disagreements: “25,” T.; “27,” R. The names *Aya*, &c. (except *Tarsu*, T.; *Shetzu*, R.), are all alike.
- XIV. Much the same: short.
- XV. Ditto, ditto.
- XVI. Ditto.
- XVII. Sense generally of fair coincidence. The name of a deity curiously varied. *Yem*, T.; *Vul*, R.

- XVIII. Names of cities very like. "Women," T.; "moveables," R. Numbers "4000" and "25" alike. "I burnt, destroyed, and overthrew."—T. R.
- XIX. Some variety; but the general purport much the same.
- XX. Short: same.
- XXI. Long paragraph, with many names, and some numbers. The names are little varied; the numbers agree, and the general purport is the same. See list of names in pages 161 and 162.
- XXII. Short; very much the same.
- XXIII. Ditto.
- XXIV. Omitted by T.
- XXV. Much the same; some differences.
- XXVI. Agreeing nearly.
- XXVII. "Kharutsa," R.; "Haroëris," T. The "Muzri" of R. is the "Egypt" of T. "Ayatsa," R.; "Esau?" T.; else much the same. (Very near.)
- XXVIII. Much the same. 20,000, R., omitted by T.
- XXIX. Much the same, and the circumstances of the inscription and temple remarkable.
- XXX. Ditto.
- XXXI. Not quite so near, although generally to the same purport. R. says nothing of "registering."
- XXXII. Quite different. R. observes it is a very difficult paragraph.
- XXXIII. Not so like as might be expected from its brevity.
- XXXIV. Tolerably near. T. leaves "amsi" untranslated; but talks of "their skins." R. makes it "wild bulls."
- XXXV. Ditto.
- XXXVI. The first part agrees. T. omits the latter part. Numbers agree.
- XXXVII. There is a general agreement as to the repairing of temples and securing of animals; but the words differ considerably.
- XXXVIII. Some agreement; some differences.
- XXXIX. Omitted by T.

XL. The burthen much the same.

XLII. to XLIV. Genealogy of Tiglath Pileser,—

T. Son of Ashur-Resh-Ilum.

Grandson of Munitsi Nebo ?

Great grandson of Ashur-dabalan.

Great great grandson Ninev-bal-ushat.

R. Son of Ashur-ris-ili.

Grandson of Mutaggil-Nabu.

Great grandson of Ashur-dapur-II.

Great great grandson of Barzan-pala-kura.

XLV. Very near coincidence, both in fact and phrase ; some difference in the names.

XLVI. First part very near ; the latter varies considerably.

XLVII. Much the same.

XLVIII. Ditto.

XLIX. Both agree as to the purport, soliciting the favour of *Anu* and *Yem* (*Vul*) in reward of the building of the temple ; many words vary.

L. Very near.

LI. First part very near ; last phrase differs.

LII. Very near.

LIII. Much alike, but much different.

LIV. Date nearly the same.

#### HINCKS.

*Begins with Col. I., Line 62, Para. V.*

V., VI., VII. The subject and most of the expressions the same ; some varieties (a few) as, for

Moveables, wealth, valuables .. .. R.

Women, &c. .. .. T.

Women, slaves, cattle .. .. II.

Captives, herds, treasures .. .. O.

For Musk, Muskayans (same). Comukha, R. ; Qum-mukh, H. Iv for Vul.

XXVI. Title of Tiglath Pileser essentially the same.

XXVII. Subject same ; names differ a little. Muzri, R. ; Muçur, H. Comani, R. ; Quwanu, H.

- XXVIII. Much the same.
- XXIX. Ditto, with some variations; *pillar* for *tablets*. R. has not the prohibition to repair the city.
- XXX. Ditto, with some great variations. The 300 fugitive heretics, R., are 300 fugitive female slaves, H.
- XXXI. Same, as nearly as possible.
- XXXII. Totally different. Talbot's is more to the same effect, for the enforcement of withheld tribute. R. has in view the following up of the chase; influenced, perhaps, by what follows.
- XXXIII. The two first titles of Tiglath Pileser agree; the third varies.
- XXXIV. Much the same. The divinities he names Ninib and Sidu; T., Ninev and Sidu; R., Hercules and Nergal (translating them).
- XXXV. Near; but he makes the animals elephants. The numbers rather differ. R. has ten buffaloes killed, and four taken; H. has four elephants killed, and four taken. (But the killing and taking agree.)
- XXXVI. Fair agreement.
- XXXVII. The purport the same, although the details differ.
- XLV. Fair agreement; some words different. The gods *Anu* and *Iv*, H.; *Anu* and *Vul*, R.; Champion, H.; High Priest, R.
- XLVI. Purport alike; expressions sometimes vary. The paragraph from R., T., H., a good specimen of general agreement, and particular differences.
- XLVII. Much alike.
- XLVIII. Purport same; particulars vary.
- XLIX. Ditto, ditto.
- L. Tolerably close agreement.
- LI. Ditto, with some exceptions. Floors, H.; cylinders, R.
- LII. Although the purport in the main is the same, yet II. includes, as imprecations, what R. renders different modes of defacing the tablets. II. is probably wrong. T. and O. agree with R. in the main.
- LIII. Very near. R. is more consistent.
- LIV. Colophon, same.

OPPERT.

- I. Very much the same.
- II. Same in general. Some expressions not in the other, and some considerable variety of rendering, although the main purport is the same.
- III. As much alike as could be expected ; but O.'s translation is limited to the first three or four lines.
- IV. Some agreement ;—some curious (if tenable ?) varieties ; for “warlike servants,” (R.)—“fore-part of ships,” (O.) Purport the same, but the particulars different ; the number 60 not noticed.
- V. Beginning only translated ; agrees with R.
- VI. Ditto. Ditto ; but O. calls the country Dummukh.
- XVIII. Names of places much the same. Khimi, R. ; Himi, O. Lukhi, R. ; Lukhi, O. Arirgi, R. ; Arirgi, O. Alamun, R. ; Alumun, O. Nuni, R. ; Nimui, O. Capture of 25 of the enemy's gods, R. O. Purport of the rest the same, but apparently abridged.
- XIX. Something alike.
- XX. Sufficiently alike.
- XXI. A little too Oriental—(“the marshes of illness,” and “plains of fever,” ?) We have, however, 16 proper names of countries traversed, and 23 of countries whose kings were subdued ; most of them are read alike.

R.	T.	O.
Elama.	Elama.	Elama.
Amadana.	Amadan.	Amadana.
Eltis.	Ilkish.	Ilkhis.
Sherabili.	Sharabili.	Shirabili.
Likhuna.	Tarkhuna.	Tarhuna.
Tirkakhuli.	Tarkakuli.	Tirkakhuli.
Kisra.	Kisra.	Kisra.
Likhanubi.	Tarkanabi.	Nukhanabat.
Elula.	Elula.	Elula.
Khastare.	Kashtarai.	Khashtaraë.
Sakhisara.	Shakishara.	Shakhishara.
Hubira.	Hupitra.	Uhurra.

R.	T.	O.
Miliatruni.	Miliatruni.	Miliatruni.
Sulianzi (?).	Sulianzi.	Shulianzi.
Nubanáshe.	Nubanasha.	Nubanashi.
Sheshc.	Tarsha.	Shysy.
<hr/>		
Elammi.	Nuni.	Elammi.
Tunubi.	Tunubi.	Tunumit.
Tuhali.	Tuali.	Tuáli.
Kindari.	Kindari (?).	Kindari.
Huzula.	Hutzula.	Ubatu.
Vanzamuni.	Unzamuni.	Unsamuni.
Andiabi.	Andiabi.	Andiabat.
Pilakinna.	Pilakinni.	Pilakinni.
Atúrgina.	Athurgini.	Atúrgini.
Kulibartzini.	Kulibarzini.	Kulimazzini.
Pinibirni.	Pinibirni.	Sinibirni.
Khimua.	Khimia.	Khimua.
Páitiri.	Paitiri.	Paítiri.
Vaíram.	Huiram.	Uiram.
Sururia.	Sururia.	Shururia.
Abäéni.	Abacni.	Abäini.
Adäéni.	Adaeni.	Adaíni.
Kirini.	Kirini.	Kirini.
Albaya.	Albaya.	Kabaya.
Vagina.	Hugina.	Ugini.
Nazabia.	Nazabia.	Naşabia.
Amalsiú.	Arbarsiuni.	Abarsiuini.
Dayeni.	Dayacni.	Dayaíni.

Thirty-nine names, most of which are spelled exactly the same; the others scarcely differ. There are not above three, or perhaps only two, that may be considered different. The rest of the paragraph agrees as to purport; some of the terms differ.

XL. Short paragraph. All but the last clause agree. (? O.'s "adoring the star, Tarkhi.")

XLI to XLIV. The genealogy generally agrees; some of the names differ.

XLVI. On the repairing of the temples there is a general agreement. O. agrees with H. in making the 50, *cylinders*; not *feet deep*.

- XLVII. Much the same ; but the persons are made kings as by H., not high priests as by R.
- XLVIII. O. puts in the names of the stones ; the general sense is the same.
- XLIX. Purport the same ; variations many.
- LIII. The imprecation, with a few exceptions, very much the same with R. and T. The beginning differs entirely from Hincks.

H. H. W.

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[In order to enable investigators to appreciate the justice of these reports, and to satisfy themselves of the extent of the agreement and disagreement of the several translations, the Society thought it advisable to publish at once the several versions, arranging them in parallel columns, where they represent the same passages of the original. As observed above, the parallel holds throughout only in the versions of Mr. Talbot and Sir Henry Rawlinson ; the analogous passages, as rendered by Dr. Hincks and Dr. Oppert, occur occasionally, and are inserted as they occur.

The translations of Sir Henry Rawlinson, Dr. Hincks, and Mr. Fox Talbot, were accompanied by transcriptions in Roman letters ; and notes either accompanying them, or subsequently supplied, were added, explanatory of the reasons for rendering certain passages in the manner adopted ; but it was judged advisable to omit them, leaving the translations separately, in the exact form in which they were received ; although there could be no doubt that several of the seeming differences might be explained satisfactorily, and that an opportunity for reconsideration might have modified the translation of particular passages. This, however, would have been foreign to the object for which the comparison was instituted—the reading and interpretation of the text by the different scholars who had studied the subject without any communication whatever.

All the documents are now embodied in the Journal of the Society, just as they were originally printed, some clerical errors only being corrected.]

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## I. (i. 1). THE BEGINNING.

*Rawlinson.*

*Ashur*, the great lord, ruling supreme over the Gods; the giver of sceptres and crowns (?); the appointer of sovereignty. *Bel*, the lord; king of the circle of the Constellations (?); father of the Gods; lord of the world. *Sin* (the moon); the leader (?); the lord of empire (?); the powerful (?); the auspicious (?) God; *Shamas* (the sun); the establisher of the heavens and the earth; .....; the vanquisher of enemies; the dissolver of cold. *Vul* (?); he who causes the tempest to rage over hostile lands and wicked (?) countries. *Abnil* (?) (Hercules); the champion who subdues heretics (?) and enemies, and who strengthens the heart. *Ishtar*, the eldest (or source) of the Gods; the Queen of victory (?); she who arranges battles.

*Talbot.*

*Ashur*, the Lord of great Majesty: King of the race of the gods: giver of the sceptro and the crown: establisher of royalty. *Bel*, the lord, king of men. *Aratnaki*, father of the gods ..... the god named "lord of nations." ..... *irsu*, lord of the exalted crown. The *Sun*, ruler of Heaven and earth ..... *Yem*, the *Terrible* (?)—thundering over the foreign lands and the nations that are heretical. *Ninev*, the hero, who satiates his wrath upon his enemies. The *Moon*, eldest daughter of the gods: queen of ..... and disposer of the event of battle, &c. These are the great gods, guardians of the kingdom of Heaven and Earth, who are the supporters of my kingdom.

## II. (i. 15).

The great Gods, ruling over the heavens and the earth, whose attributes I have recorded and whom I have named (?); the guardians of the kingdom of Tiglath Pileser, the Prince inspiring your hearts with joy (?); the proud Chief

Tiglath-Pileser, the exalted King ..... who greatly adorned



## I. (i. 1). THE BEGINNING.

*Oppert.*

God Asur, great lord; ruler of the legions of gods, who bestows sceptre and honour, who takes off royalty. God Bel-Dagon, lord, king of the universe, god of the world, father of gods, divine lord of the lands. God Sin, the holy, lord of honour, he who is the god of firmness. Sun, the judge of heaven and earth, who takes care of the approaching of enemies,  
 .....

God Ao, the guardian, who inundates the district of the rebels, mountains and dales. God Nimp-Sandan, the strong, who destroys haters and enemies, who excites to quarrel the courage of heart, Goddess Ishtar, queen of victory, who enflames to battles.

## II. (i. 15).

Gods, who rule over heaven and earth, who made the depth and the height, and who enlarge the royalty of Tiglat-pileser, the lord; in the love of your heart place him, O majestic beings! You have elected him in the eter-

*Rawlinson.*

whom in the strength of your hearts ye have made firm, (to whom) ye have confided the supreme crown, (whom) ye have appointed in might to the sovereignty of the country of Bel, to whom ye have granted pre-eminence, exaltation, and warlike power. May the duration of his empire continue for ever to his royal posterity, lasting as the great temple of Bel !

*Talbot.*

the city of Belus . . . . . erected these monuments of his reign and of his actions both towards his people and his enemies, in the temple of Kharrish-Sasara (may it last for ever !)

## III. (i. 28).

Tiglath-Pileser, the powerful king ; supreme king of Lashanan ; king of the four regions ; king of all kings ; lord of lords ; the supreme (?) ; monarch of monarchs ; the illustrious chief who under the auspices of the Sun God, being armed with the sceptre and girt with the girdle of power over mankind, rules over all the people of Bel ; the mighty prince whose praise is blazoned forth among the kings ; the exalted sovereign, whose servants Ashur has appointed to the government of the country of the four regions (and) has made his name celebrated to posterity ; the conqueror of many plains and mountains of the Upper and the Lower country ; the conquering hero, the terror of whose name has overwhelmed all regions ; the bright constellation who, according to his power (or "as he wished") has warred against foreign countries, (and) under the

Tiglath-Pileser, the great King, king of the people of various tongues : king of all the lands watered by the Euphrates : king of all kings : lord of lords . . . . . who in the name of the Sun, who is lord of the splendid sceptre . . . . .

*Oppert.*

nity of your heart, you have conferred upon him the highest honour, you have destined him to the royalty of the land; you have united in him primogeniture, majesty, and piety. May the obedience to his dominion be recollected in eternity, on the multiplication and the offspring of his strength for the glory of the land of Mesopotamia!

## III. (i. 28).

Tiglat-pileser, the mighty king, king of legions of peoples, king of the four countries, king commanding princes, lord of lords, arbitrator, king of kings, the venerable, the majestic. . . . .

*Rawlinson.**Talbot.*

auspices of Bel—there being no equal to him—has subdued the enemies of Ashur (or has made them obedient to Ashur).

## IV. (i. 46).

Ashur (and) the great Gods, the guardians of my kingdom, who gave government and laws to my dominions, and ordered an enlarged frontier to their territory, having committed to (my) hand their valiant and warlike servants, I have subdued the lands and the peoples and the strong places, and the kings who were hostile to Ashur; and I have reduced all that was contained in them. With a host (literally "a sixty") of kings I have fought . . . . . and have imposed on them the bond of servitude (?). There is not to me a second in war, nor an equal in battle. I have added territory to Assyria and peoples to her people. I have enlarged the frontier of my territories, and subdued all the lands contained in them.

Ashur and the great gods, the upholders of my royal power, who . . . . .and strength unto my laws have given: the religious service which they have commanded me (*I have performed for them?*). I have grasped in battle their mighty weapons in my hand.—The nations, the cities, the temples, and the kings who were enemies of Ashur, I have subdued, and I have . . . . . them. With 60 kings victoriously I fought, and the laws and religion of my empire I imposed upon them: in wars and battles so numerous that men kept not an account of them. I brought unto Assyria the chief men of those nations: I imposed upon them allegiance to my empire, and I subjugated the people of their countries.<sup>1</sup>

## V. (i. 62).

In the beginning of my reign 20,000 of the Muskayans and their 5 kings, who for 50 years had held the countries of Alza and Purukhuz, without paying

In the beginning of my reign 20,000 men of the city of Sirki, and their five kings, who for fifty years in the cities of Alzi and Burulizinash had taken the tribute

<sup>1</sup> This is the conclusion of what may be called the preamble. The rest of the inscription is written in a simpler style.

*Hincks.**Oppert.*

## IV. (i. 46).

God Asur, and the great gods, increasing my royalty, granted to me multiplication and power to my conquests. . . . . They spoke to me their language (that is) extensive domination of the fore-part of my ships. I killed the people of annihilation, and the lands of assailants and of kings hostile to Assyria I annexed. Their calamities I sharpened by piercing their ditches, and crushing their kings. I took from them the splendour of their domination. I sustained without relaxation the fervour of the fight, and the depredation of battle. I distributed the country among the lands of Assyria, the men among her men. I extended the boundaries of my land, I annexed the totality of their territories.

## V. (i. 62).

At the beginning of my reign, 20,000 of the Muskians and their five kings, who for fifty years had occupied the land of Alji and Puruluji, taking by violence the

In the commencement of my reign, I took 20,000 men of the land of the Moschi, and their five kings, who reigned over the fifty tribes of Alzi and Burupzi, god

*Rawlinson.*

tribute and offerings to Ashur my lord, and whom a king of Assyria had never ventured to meet in battle (literally, "a king of mine never in battle before them had gone" (?)), betook themselves to their strength (*i. e.* took arms) and went and seized the country of Comukha. In the service of Ashur my lord, my chariots and warriors I assembled after me ..... (?). The country of Kasiyara, a difficult region, I passed through. With their 20,000 fighting men and their 5 kings in the country of Comukha I engaged. I defeated them. The ranks of their warriors in fighting the battle were beaten down as if by the tempest. Their carcases covered the valleys and the tops of the mountains. I cut off their heads. The battlements of their cities I made heaps of, like mounds of earth (?). Their moveables, their wealth, and their valuables I plundered to a countless amount. 6000 of their common soldiers who fled before my servants and accepted my yoke, I took them, and gave them over to the men of my own territory (as slaves).

*Talbot.*

and revenues of Ashur, my lord, and had slain the late king in battle.....

They trusted to their great forces and came, and entered the land of Kummikhi. In the holy arms of Ashur, my lord, I *assembled* (?) my chiefs and my army. I destroyed the city of Kasiyarah, seated on a lofty eminence, and fought with the 20,000 soldiers and their five kings in the land of Kummikhi, and I conquered them. The primest of their soldiers like ..... I destroyed. Their chiefs I flung down the ravines and precipices of the mountain. Their heads I cut off. The ..... of their cities like ..... I ..... Their women and their ..... and their ..... abundantly I carried off. 6000 of the best of their soldiers, who had fled before my arms, but afterwards submitted to my authority, I carried them off as captives, and unto the men of my land I distributed them as a spoil.

## VI. (i. 89).

Then I went on to the country of Comukha, which was disobedient and withheld the tribute and offerings due to Ashur my lord; I conquered the whole

I then advanced against Kummikhi, a land of the unbelievers who had refused to pay taxes and tribute unto Ashur, my lord. The land of Kummikhi throughout all

*Hincks.**Oppert.*

tributo by weight and tale, which belonged to Assur, my lord; while no king had ever dared to meet them in the battle-field. They confided in their strength, came down, and seized the land of Qummukh. With the aid of Assur, my lord, I arranged behind me my chariots and my armies. I made no delay; but I crossed over Mount Kasiyara by a difficult road. I fought in Qummukh with their 20,000 heavy-armed troops and their five kings. I defeated them; and *following them with my archers, I cut off the very last of them.* I poured out their blood on the *high places* and the *dry places* of the hills; I collected their heads and piled them, *like walls, on the projecting parts* of their towns. I brought out their women, their *slaves*, and their cattle in numbers not to be counted. 6000 men, the remains of their army, who escaped from my arrows, took upon them my yoke. I accepted them, and counted them as men of my country.

Assur, my lord, granted me their tributes and gifts.

## VI. (i. 89).

At that time I went to a disaffected part of Qummukh, which had withheld the tribute by weight and tale belonging to Assur, my lord. I subdued the land of

In these days I went to the people of Dummukh, the enemy who owed tributes and gifts to the god Assur, my lord. I subdued the people of Dummukh, for

*Rawlinson.*

country of Comukha. I plundered their moveables, their wealth, and their valuables. Their cities I burnt with fire, I destroyed and ruined. The common people of Comukha, who fled before the face of my servants, crossed over to the city of *Sherisha*, which was on the further bank of the Tigris, and made this city into their stronghold. I assembled my chariots and warriors. I betook myself to carts of iron in order to overcome the rough mountains and their difficult marches; I made the wilderness (thus) practicable for the passage of my chariots and warriors; I crossed the Tigris and took the city of *Sherisha* their stronghold. Their fighting men in the middle of the forests, like wild beasts, I smote (?). Their carcasses filled the Tigris, and the tops of the mountains. At this time the troops of the *Akhe*, who came to the deliverance and assistance of Comukha, together with the troops of Comukha, like chaff (?) I scattered (?). The carcasses of their fighting men I piled up in heaps on the tops of the mountains. The bodies of their warriors, the roaring (?) waters carried down to the Tigris. *Kili-Teru*, son of *Kai Teru*, son of *Zarupin-Zihusun*, their king, in the course of their fighting fell into my power. His wives and his children, the delight of his heart, I dispossessed him of (?). 180 (literally "three sixties")

*Talbot.*

its extent I ravaged. Their women, &c., I carried off. Their cities I burned with fire, destroyed and overthrew. The chief people of *Kummikhi*, who fled before my arms, crossed over unto the city of *Sharisha*, in the province of the right bank (or west) of the Tigris. And they fortified that city. I assembled my chiefs and my army in order to attack (?) their stronghold and their lofty position. With all manner of . . . . . which I . . . . ., I constructed a bridge (?) for the advance of my chariots and army. I crossed the river Tigris. I took the city of *Sharisha*, their stronghold. Their heavy armed soldiers within the towns like . . . . . I put to death (?). Their chiefs into the river Tigris and down the precipices of the mountain I hurled. And then the armies of the nations who were their allies, who had come for the rescue and succour of the city of *Kummikhi*, together with the army of *Kummikhi* itself also, like . . . . . I . . . . . Every one (?) of their best soldiers in the heights of the mountain I destroyed (?). The primest of their army in the river *Nami* and in the Tigris I drowned (?).

*Tirikili*, son of *Tirikali*, their king, whom I had . . . . ., during the midst of the battle I took him prisoner. His wives and his sons, and the rest of his family, and 180 *shinki* of treasure (?), and five . . . . . of bronze, together



*Hincks.*

Qummukh as far as it extended. I brought out their women, their *slaves*, and their cattle; their towns I burned with fire, threw down, and dug up. The remainder of the people of Qummukh who escaped from my arrows, crossed over to Siris, on the further bank of the Tigris. They took that city for their capital. I then took my chariots and my forces. Hills difficult to be traversed and their deep sunk valleys they levelled with shovels of wood; what was unfit for the passage of my chariots and armies I made good. I then crossed the Tigris. I took the city of Siris, their capital. I caught their heavy-armed troops within a forest, as in a *trap*; I poured out their blood on the *numerous dry places* and *high places* of the hills as a river. On that day I caused the armies of the land of the Aliens, which came for the deliverance and protection of Qummukh, to occupy *a somewhat like a dwelling-place* along with the armies of Qummukh. The last of their heavy-armed troops I threshed on the threshing-floors in a valley among the hills; as the conclusion of their brave career, I sent forth a river of blood to the Tigris. I took captive in the field of battle Kilianiru, *eldest son* of Carupineiyusun, their king. His wives, the children his own progeny, his treasures, 180 *loads* of wood, five *nirmaks* of copper, with their gods

*Oppert.*

its punishment (!) I took away their captives, their herds, and their treasures; their cities I burnt in fire; I destroyed, I undermined them.

*Rawlinson.*

iron vessels and 5 trays of copper, together with the Gods of the people in gold and silver, and their beds and furniture (?) I brought away. Their moveables and their wealth I plundered. This city and its palace I burnt with fire, I destroyed and ruined.

*Tulbot.*

with their gods, and their gold and silver wealth, I took for plunder. Their women and their . . . . . I carried off. That city and its palace in flames I burnt, and destroyed and overthrew.

## VII. (ii. 36).

The city of *Urrakhinas*, their stronghold, which was in the country of Panari, I went towards. The exceeding fear of the power of Ashur, my lord, overwhelmed them. To save their lives they took their Gods, and fled like birds to the tops of the lofty mountains; I collected my chariots and warriors, and crossed the Tigris. *Shedi-Teru*, the son of *Khasutukh*, king of *Urrakhinas*, on my arriving in his country submitted to my yoke. His sons, the delight of his heart, and his favourites (?) I condemned to the service of the Gods (?); 60 vessels of iron; trays and bars of copper (?); . . . . . with 120 . . . . . cattle, and flocks, he brought as tribute and offerings. I accepted (them) and spared him. I gave him his life, but imposed upon him the yoke of my empire heavily for ever. The wide-spreading country of *Comukha* I entirely conquered, and subjected to my yoke. At this time one tray of copper and

The people of the strong city of *Urrakinash*, which is in Panari province, the worship, rites, and religion of Ashur, my lord, had quite swept away. For the salvation of their lives they took their gods along with them, and unto the lofty summit of a mountain like . . . . . they fled. My chariots and my army I assembled, and the river Tigris I crossed. *Tiridates*, son of *Kuttukin*, king of the city of *Urrakinash*, in order that I should not destroy his city, submitted to my authority. His sons and his family for hostages I seized; 60 *shinki* of treasure, and . . . . . and . . . . . of bronze; together with 120 . . . . . oxen and sheep, as tribute and offering he brought, and I received it. I pardoned him; I spared his life; but the yoke of my empire heavily upon him for the future I imposed. The land of *Kummikhi* I ravaged in every quarter, and reduced it wholly under my dominion. Then one . . . . . of bronze, and one . . . . . of bronze, part of

*Hincks.*

of gold and of silver, and the *best* of their cattle I took away, and I brought forth their women and their *slaves*. This city and its palace I burned with fire, threw down and dug up.

## VII. (ii. 36).

As for the people of Urrakhinas, their capital city, which was situated in Panar, immense fear of the *presence* of Assur, my lord, overwhelmed them ; and, in order to save their lives, they took away their gods, and fled, like birds, to a valley among *rugged* hills. I took my chariots and my armies, and crossed the Tigris. Sadiyantiru *tur khattukhi*, king of Urrakhinas, to prevent me going to that land, took on him my yoke. I took for hostages children, the offspring of himself and of his nobles. 60 *loads* of wood, a *nirmak* and a *namkhar* of *pure* copper, with 120 of the *young* of oxen and sheep, a tribute by weight and by tale, he paid and I received. I spared him. I let him have his life ; but I made the yoke of my dominion heavy upon him for the future. I subdued the extensive land of Qummukh to its limit. I subjected it to my yoke. At that time I set apart a *namkhar* of copper, and a *nirmak* of copper, of the *produce* and the tribute of

*Rawlinson.*

one bar of copper from among the service-offerings and tribute of Comukha I dedicated to Ashur my lord, and 60 iron vessels with their Gods I offered to my guardian God, Vul.

*Talbot.*

the spoil and tribute of the land of Kummikhi, I dedicated unto Ashur my lord, and 60 *shinki* of treasure, together with their gods, I dedicated unto Yem, my guardian deity.

VIII. (ii. 63). *Rawlinson.*

From amongst my valiant servants, to whom Ashur, the lord, gave strength and power, in thirty of my chariots, select companies of my troops, and bands of my warriors who were expert in battle (?), I gathered together. I proceeded to the extensive country of *Miltis* which did not obey me; it consisted of strong mountains and a difficult land. Where it was easy I traversed it in my chariots; where it was difficult I went on foot. In the country of Aruma, which was a difficult land, and impracticable to the passage of my chariots, I left the chariots and marched in front of my troops. Like . . . . . on the peaks of the rugged mountains, I marched victoriously. The country of *Miltis*, like heaps of stubble, I swept. Their fighting men in the course of the battle like chaff I scattered. Their moveables, their wealth, and their valuables I plundered. Many of their cities I burned with fire. I imposed on them religious service, and offerings and tribute.

## IX. (ii. 85).

Tiglath-Pileser, the illustrious warrior; the opener of the roads of the countries; the subjugator of the rebellious; . . . . . ho who has overrun the whole Magian world (?).

## X. (ii. 89).

*Rawlinson.*

I subdued the extensive country of Subari, which was in rebellion. The countries of Alza and Purukhuz, which deferred their tribute and offerings, the yoke of my empire heavily upon them I imposed,

*Talbot.*

The nation of the Subari, who were heretics and unbelievers, I reduced to subjection. The cities of Alzi and Burulizi, who had refused their tribute and their offerings, the yoke of my empire heavily

*Hincks.*

Qummukh for Assur, my lord.  
 60 loads of wood, with their gods,  
 I assigned to Iv, my guide.

VIII. (ii. 63). *Talbot.*

In the . . . . . of my powerful arms, to which Ashur, the lord, gave strength: with thirty of my chiefs, . . . . . and my soldiers who were *skilled in* . . . . . (?) upon the sea, I assembled my forces. Against the people of the city of Eshtish, those heretics and unbelievers, I advanced. Unto cities fortified and seated on eminences I ascended with my martial array. In the land of Aruma, situated very high and mountainous, which, for the advance of chariots was inaccessible, I quitted my chariots, and I took the station of a warrior on foot, and like a nimble *mountain goat* (?) in the cliffs of the lofty mountains actively I climbed. The city of Eshtish, like a heap of stubble, I swept away. Their men-at-arms in the battle like . . . . . I . . . . . Their women, &c., I carried off. All their cities in flames I burnt. Hostages, tribute, and gifts upon them I imposed.

## IX. (ii. 85).

Tiglath-Pileser, the mighty Hero, . . . . . of the nations: conqueror of the unbelievers: sweeper away of wicked men.

## X. (ii. 89).

*Hincks.*

When Assur my lord made my hand to hold the powerful arrow, which subjugates the disaffected, and ordered that the bounds of his possessions should be enlarged, 4000 Katskians and Urumians,

*Rawlinson.*

decreeing that they should bring their tribute and offerings into my presence in the city of Ashur. While I was on this expedition, which the lord Ashur, committing to my hand a powerful rebel-subduing army, ordered for the enlargement of the frontiers of his territory, there were 4000 of the *Kaskaya* and *Hurumaya*, rebellious tribes of the Khetti (Hittites), who had brought under their power the cities of Subarta, attached to the worship of Ashur, my lord, (so that) they did not acknowledge dependence on Subarta. The terror of my warlike expedition overwhelmed them. They would not fight, but submitted to my yoke. Then I took their valuables, and 120 (two soss) of their chariots fitted to the yoke, and I gave them to the men of my own country.

*Talbot.*

upon them I imposed, augmenting their taxes and their tribute. . . . . 4000 men of the cities of Kashki and Urumi, Syrian soldiers—unbelievers—who, trusting in their forces, had invaded the cities of the land of Suparta, which belong to Ashur, my lord. . . . . Those who had fled from battle, but afterwards submitted to my authority, their chief, . . . . . and 120 noblemen, the best of their land, I carried off into captivity, and unto the men of my land I distributed them as a spoil.

# XI. (iii. 7.)

In the course of this my expedition, a second time I proceeded to the country of Comukha. I took many of their cities. Their moveables, their wealth, and their valuables I plundered. Their cities I burnt with fire, I destroyed and overthrew. The soldiers of their armies, who from before the face of my valiant servants fled away, they would not engage with me in the fierce battle; to save their lives they took to

In my second heroic expedition I went once more against the land of Kummikhi. All their cities I took. Their women, &c., I carried off. Their cities in flames I burnt, destroyed and overthrew. The prinest of their soldiers, who against my powerful arms had revolted, away from my vengeance in battle they fled, and to save their lives, to the princes of a mountainous region, situated on high, they went for refuge. Unto

*Hincks.*

and disaffected people of Khatti,  
 who on their strength relied, . . . .  
 . . . . . the people of the  
 towns of Subarat undertook *to do*  
*homage* before Assur my lord.  
 Of my going to the land of Subarat  
 they heard. The presence of my  
 bravery prostrated them; they  
 shrunk from the close fight, and  
 took on them my yoke. With  
 their cattle and 120 chariots, *with*  
*harness for two*. I received them,  
 and numbered them among my  
 slaves.

## XI. (iii. 7).

Through *means* of my bravery,  
*and so forth*, I went for the second  
 time to Qummukh. I took several  
 of their towns, and carried away  
 their women, their *slaves*, and their  
 cattle. Their towns I burned with  
 fire, throw down and dug up; and  
 the remainder of their armies  
 which feared before my strong  
 arrows, and shrunk from the  
 powerful shock of my close fight-  
 ing, in order to save their lives,  
 occupied the high summits of a

*Rawlinson.*

the strong heights of the mountains, an inaccessible region; to the recesses of the deep forests and the peaks of the difficult mountain, which had never been trodden by the foot of men, I ascended after them; they fought with me (literally, the service of war and battle with me they performed); I defeated them; the ranks of their warriors on the tops of the mountains fell like rain; their carcases filled the ravines and the high places of the mountains; their moveables, their wealth and their valuables I carried off (?) from the strong heights of the mountains. I subdued the country of Comukha throughout its whole extent, and I attached it to the frontiers of my own territory.

*Talbot.*

..... lofty cities, and to the craggy eminences of the mountain, which to the foot of man had not been made accessible, after them I climbed on high. Arms, war, and battle against me they made; but I defeated them. The best of their soldiers like ..... I ..... I flung their chiefs down the ravines and precipices of the mountain. Their women, &c., together with the princes of those mountain cities, I carried off. The land of Kummikhi throughout all its provinces I subdued, and brought it once more under subjection to my own land.

XII. (iii. 32). *Rawlinson.*

Tiglath-Pileser, the powerful king; the vanquisher of the disobedient; he who has swept the face of the earth (?).

## XIII. (iii. 35).

*Rawlinson.*

In profound reverence to Ashur my lord, to the country of Kharia, and the far-spreading tribes of the Akhe, deep forests, which no former king (of Assyria) had ever reached, the lord Ashur invited me to proceed. My chariots and forces I assembled, and I went to an inaccessible region beyond the coun-

*Talbot.*

In the supreme name of Ashur, my lord, against the land of Kharia and the armies of the nations their allies (strong hill-fortresses, which the late king could not subdue) Ashur, my lord, gave me command to advance. My chiefs and my army I assembled in great force, and I took the cities of Itni;



*Hincks.*

mountain of difficult access. I went after them to the *depths* of thick forests, and to deep sunk valleys, which were unfit to be trodden on. They encountered me both in the close and in the distant fight. I effected their overthrow. The last of their army in a valley . . . . . Their blood I poured out on the *dry places* and the *high places* of the hill. Their women, their *slaves*, and their cattle, with the high summits of the mountain I brought down. I subdued the land of Qummukh to the extremity of its surface, and I added it to the bounds of my territory.

XII. (iii. 32). *Talbot.*

Tiglath-Pileser, the great King: destroyer of the unbelievers; sweeper away of the . . . . .

## XIII. (iii. 35).

*Hincks.*

By the *continuel help* of Assur my lord, to the land of Kharia and its armies—strange lands of great extent, and crowded forests, through which no king had ever gone—Assur my lord commanded me to go. I set in order my chariots and armies; I took a different road between Mounts Idni

*Rawlinson.*

tries of Itni and Ayá. As the steep mountains stood up like metal posts, and were impracticable to the passage of my chariots, I placed my chariots in wag-gons, and (thus) I traversed the difficult ranges of hills. All the lands of the Akhe and their wide-spreading tribes having assembled, arose to do battle in the country of Azutapis (?). In an inaccessible region I fought with them and defeated them. The ranks of their (slain) warriors on the peaks of the mountains were piled up in heaps; the carcasses of their warriors filled the ravines and high places of the mountains. To the cities which were placed on the tops of the mountains I penetrated (?) victoriously: 27 cities of Kharia, which were situated in the districts of Aya, Suira, Itni, Shetzu, Shelgu, Arzanibru, Varutsu, and Anitku, I took; their move-ables, their wealth, and their valu-ables I plundered; their cities I burnt with fire, I destroyed and overthrew.

*Talbot.*

and Aya, situated on eminences: lofty places which I climbed up to like a *mountain goat* (?), since for the advance of my chariots they were not practicable. I left my chariots in the plain when to those mountain regions I climbed up. The allied nations then assembled their armies to make war, conflict, and battle. In the city Atzuta they strongly fortified their position. In that city, situated on an eminence, with them I fought and their troops I cut in pieces. The best of their soldiers on the heights of the mountain I *de-destroyed* (?). The chiefs of their army I threw down the ravines and precipices. Against the cities, which are on the mountain sum-mits, I now advanced again for the second time. Twenty-five cities of the land of Kharia, which stand in the provinces of Aya, Suira, Itni, Tarsu, Shalgu (?), Arzanibiu, Urutzu, and Anitku, I took. I carried off their women, &c. Their cities in flames I burnt, destroyed and overthrew.

XIV. (iii. 66). *Rawlinson.*

The people of Adavas feared to engage in battle with me; they left their habitations, and fled like birds to the peaks of the lofty moun-tains. The terror of Ashur my lord overwhelmed them; they came and submitted to my yoke; I imposed on them tribute and offerings.

## XV. (iii. 73).

The countries of Tsaravas and Ammavas, which from the olden time had never submitted, I swept like heaps of stubble; with their

*Hincks,*

and Aya—entangled mountains, which pierced like the point of a sword, which were unfit for the passage of my chariots. I caused the chariots to stay in the *level ground*. I passed through the deeply cleft mountains. The whole of the strange countries and their numerous armies *came out against me*, and with the weapons of the close and distant fight, &c.

XIV. (iii. 66). *Talbot.*

The people of Adavas fled from my fierce attack and abandoned their territory. To the summits of lofty mountains, like . . . . . they escaped. The religious rites of Ashur, my lord, they had entirely swept away; but now they returned and submitted to my authority. Taxes and tribute I imposed upon them.

XV. (iii. 73).

The cities of Tsaravas and Ammavas, which from remote times never knew the true religion, like a heap of stubble I swept them

*Rawlinson.*

forces in the country of Aruma I fought, and I defeated them. The ranks of their fighting men I levelled like grass. I bore away their Gods; their moveables, their wealth, and their valuables I carried off. Their cities I burnt with fire, I destroyed and overthrew, and converted into heaps and mounds. The heavy yoke of my empire I imposed on them. I attached them to the worship of Ashur, my lord.

## XVI. (iii. 88).

I took the countries of Itsua and Daria, which were turbulent and disobedient. Tribute and offerings I imposed on them. I attached them to the worship of Ashur.

## XVII. (iii. 92).

In my triumphant progress over my enemies, my chariots and troops I assembled; I crossed the lower Zab. The countries of Muraddan and Tsaradavas, which were near Atsaniu and Atúva, difficult regions, I captured; their warriors I cut down like weeds (?). The city of Muraddan, their capital city, and the regions towards the rising sun, I took possession of. Their gods, their wealth, and their valuables, one *so*ss bars of iron, 30 talents of iron, the abundant wealth of the lords, of their palaces, and their moveables, I carried off. This city I burnt with fire, I destroyed and overthrew. At this time this iron to the God Vul, my great lord and guardian, I dedicated.

## XVIII. (iv. 7).

*Rawlinson.*

In the might and power of Ashur my lord, I went to the country of Tsugi, belonging to Gilkhi, which did not acknowledge Ashur my lord. With 4000 of their troops, belonging to the countries Khimi, Lukhi, Arirgi, Alamun, Nuni, and all the far-spread land of the *Akki*, in the country of Khirikhi, a difficult region, which rose up like metal posts, with all their people I fought on foot (?). I defeated them; the bodies of their fighting

*Talbot.*

In the most high name of Ashur, my lord, I then marched against the city of Tsugi, in the land of Kilkhi, who worship not Ashur, my lord. With 4000 of their soldiers, men of the cities of Khimi, Lukhi, Arirgi, Alamun, Nuni, and all the allied cities, in the city Kiriki, which is on a rocky eminence, which I climbed up like a *mountain goat* (?). With all those nations I fought in my . . . . . and I conquered them. Their heavy-armed soldiers on the

*Talbot.*

away. I fought with their army in the region of Aruma, and their troops I cut in pieces. Their best armed soldiers like . . . . . I put to death. Their cities I destroyed, their gods I carried off. Their women, &c., I swept away. Their cities in flames I burnt, destroyed and overthrew, and reduced them once more to ruins and rubbish. The yoke of my empire heavily upon them I laid, and I gave their land as a special possession unto Ashur, my lord.

## XVI. (iii. 88).

The people of Itzua and Daraya, who were heretics and unbelievers, I subdued. Taxes and tribute upon them I imposed, and I confiscated their lands unto Ashur, my lord.

## XVII. (iii. 92).

In my . . . . . I assembled my chiefs and my army. I crossed the *lower* (?) Zab; I took the cities of Muratlik and *Tsardavas* (?), which are in the highlands of Atzaniu and Athlu. Their army like . . . . . I cut in pieces. Their stronghold, the city of Muratlik, on the second day at sunrise I captured. Their gods, their . . . . . and their . . . . . with sixty *shinki* of treasure, and thirty talents of . . . . . together with their women, I carried off. That city in flames I burnt, destroyed, and overthrew. Shortly afterwards I took that treasure and dedicated it to YEM, the great lord, my preserver.

## XVIII. (iv. 7).

*Oppert.*

In the execution of the will of Asur, my lord, I went to the land of Sugi, in the land of Kirhi, the subjects of Asur, my lord, with 6000 of the army of the lands of Himi, Lukhi, Aringi, Alumun, Nimni, and the rest of the enemies they came . . . . . I fought them in the plains; I defeated them; I heaped up into heaps the warriors dispersed in the glens of the mountains. The trees of the woods of Hirha I burnt like straw. I subdued the land of Sukhi, for

*Rawlinson.*

men on the tops of the mountains I heaped in masses. The carcases of their warriors I strewed over the country of Khirikhi like chaff. I took the entire country of Tsugi. 25 of their gods, their moveables, their wealth, and their valuables I carried off. Many of their cities I burnt with fire, I destroyed and overthrew. The men of their armies submitted to my yoke. I had mercy on them. I imposed on them tribute and offerings. With attachment to the worship of Ashur, my lord, I entrusted them (*i. e.* I caused them to worship Ashur).

*Talbot.*

mountain heights I *destroyed* (?), The chiefs of their army in the city Kirika like . . . . . I burnt. The city of Tsugi I completely destroyed. Twenty-five images of their gods, with their women, &c., &c., I carried off. All their cities in flames I burnt, destroyed, and overthrew. The best of their soldiers submitted to my authority; I pardoned them. Taxes and tribute upon them I imposed. Their territory I annexed to the special possessions of Ashur, my lord.

## XIX. (iv. 32).

At this time 25 of the gods belonging to those countries, subject to my government, which I had taken, I dedicated for the honor of the temple of the Queen of glory (?), the great ancestress of Ashur my lord, of Anu, and of Vul, the Goddess who is the guardian of all the public temples of my city of Ashur, and of all the goddesses of my country.

A few days after I took those twenty-five gods of the Gentiles, the plunder of my hands which I had carried off, and in the temple of Tuhuta and the temple of Rhea, the Great Wife, unto the honour of Ashur, Anu, Yem, and the moon, surnamed Assuriti, and in the temple of the Queens of my city of Ashur, and of the goddesses of my land, I solemnly dedicated them.

## XX. (iv. 40).

Tiglath-Pileser, the powerful king; the subduer of hostile races; the conqueror of the whole circle of kings.

Tiglath-Pileser, the great king: conqueror of his enemies: . . . . . of all kings.

## XXI. (iv. 43).

At this time, in exalted rever-

Then in the supreme name of

*Oppert.*

its punishment. I took away twenty-five of their gods, their captives, their herds, and their treasures; the whole of their town I burnt in flames, I destroyed, I undermined. . . . . I took from them tributes and gifts; with rostrations before god Asur, my lord, I received their contributions.

## XIX. (iv. 32).

In these days I brought the twenty-five gods of these countries, who were the prey of my hands, to the sanctuary of Taoath, the great protectress, to the shrines of Asur, my lord, of Anu, Ilu, and Ishtar, the givers of eternal blessings, who created my city Assur, and of the Ashtaroath, who created my land.

## XX. (iv. 40).

Tiglat-pileser, the mighty king who subdued the regions of the rebels, the ruler of the whole, the arbitrator of kings.

## XXI. (iv. 43).

In these days, according to the

*Rawlinson.*

ence to Ashur, my lord, by the godlike support (?) of the heroic "Sun," having in the service of the great gods, ruled over the four regions imperially; there being found (to me) no equal in war, and no second in battle, to the countries of the powerful kings who dwelt upon the upper ocean and had never made their submission, the lord Ashur having urged me, I went. Difficult mountain chains, and distant (or inaccessible) hills, which none of our kings had ever previously reached, tedious paths and unopened roads I traversed. The countries of Elama, of Amadana, of Eltis, of Sherabili, of *Likhuna*, of Tirkakhuli, of Kisra, of Likhanubi, of Elula, of Khastare, of Sakhisara, of Hubira, of Miliatruni, of Sulianzi (?), of Nubanashe, and of Shesho, 16 strong countries, the easy parts in my chariots, and the difficult parts in waggons of iron, I passed through; the thickets of the mountains I cut down; bridges for the passage of my troops I prepared; I crossed over the Euphrates; the king of Elammi, the king of Tunubi, the king of Tuhali, the king of Kindari, the king of Huzula, the king of Vanzamuni, the king of Andiabi, the king of Pilakinna, the king of Atúrgina, the king of Kulibartzini, the king of Pini-birni, the king of Khimua, the king of Páiteri, the king of Váiram, the king of Sururia, the king of Abäéni, the king of Adäéni,

*Talbot.*

Ashur, my lord, in the ..... of the Sun, I *assembled* (?) my army in the martial service of the great gods who dwell in the Euphrates-land, I assembled them in such numbers that they could hardly be counted, and against the many nations and kings of the Upper Sea (the Mediterranean) who know not the true religion (Ashur, the lord, conducting me) I advanced in hostile array.

Rocky ascents and steep hills, of which in times past former kings knew not the positions, after lofty ..... I ascended.

The cities of Elama, Amadan, Ilkish, Sharabili, Tarkhuna, Tarkakuli, Kisra, Tarkanabi, Elula, Kashtarai, Shakishara, Hupitra, Miliatruni, Sulianzi, Nubanashe, and Tarsha, sixteen fortified cities seated on eminences .....

The trees of the mountain I cut down, and *roads* (?) (or *bridges*?) for the advance of my army I constructed. And I crossed the Euphrates. Then the kings of Numi, Tunubi, Tuali, Kindari (?), Hutzula, Unzamuni, Andiabi, Pilakinni, Athurgini, Kulibartzini, Pinibirni, Khimia, Paitiri, Huiram, Sururia, Abaeni, Adaeni, Kirini, Albaya, Hugiua, Nazabia,



*Oppert.*

supreme resolution of Asur, my lord, in the eternal will of the Sun, I regulated in the justice of my administration the distribution of the woods of the great gods of the four countries. I remained quiet, reposing from decisive battles, and from the fights without escape. But Asur, the lord, excited me on the lands of the kings of infidelity (temptation) who inhabit the high mountains, who are tributaries without faith (?). I went off; I traversed in haste (?) the marshes of illness, and the plains of fever (?). I turned their hearts without faith, to the path of equity, and the steps of disillusion. Elama, Amadana, Ilkhis, Shirabili, Tarhuna, Tirkakhuli, Kisra, Nukhanabat, Elula, Khashtaraë, Shakhishara, Uhurra, Miliatruni, Shulianzi, Nubanashi, Shysy: these are the sixteen mighty peoples of the good tablet in my . . . . . I gathered the roses, and I cut off the pines, and the trees of the mountains. I exacted the provision of food for the march of my army. I crossed the Euphrates. The kings of Elammi, Tunumit, Tuáli, Kindari, Ubatu, Unsamuni, Andiat, Pilakinni, Aṭurgini, Kulimazzini, Sinibirni, Khimua, Paṭtiri, Uiram, Shururia, Abaïni, Adaïni, Kirini, Kabaya, Ugini, Naṣabia, Abarsiuni, Dayaïni, the twenty-three kings of the stream-lands, were allied (against me) in this country, with their forces and armies.

*Rawlinson.*

the king of Kirini, the king of Albaya, the king of Vagina, the king of Nazabia, the king of *Amalsiû*, the king of Dayëni, in all 23 kings of the countries of Naïri, in their own provinces having assembled their chariots and troops, they came to fight with me (literally, to make war and do battle). By means of my powerful servants I straitened them (or brought them into difficulties). I caused the destruction of their far-spreading troops, as if with the destroying tempest of Vul. I levelled the ranks of their warriors, both on the tops of the mountains and on the battlements of the cities, like grass (?). Two soss (120) of their chariots I held as a trophy from the midst of the fight; one soss (60) of the kings of the countries of Naïri, and of those who had come to their assistance, in my victory as far as the upper ocean I pursued them; I took their great castles; I plundered their moveables, their wealth and their valuables; their cities I burnt with fire, I destroyed and overthrew, and converted into heaps and mounds. Drove of many horses and mules, of calves and of lambs, their property, in countless numbers I carried off. Many of the kings of the countries of Naïri fell alive into my hands; to these kings I granted pardon; their lives I spared; their abundance and wealth I poured out before my lord, the Sun god. In reverence to my great gods, to after times, to the last day, I condemned them to do homage. The young men, the pride of their royalty, I gave over to the service of the gods; 1200 horses and 2000 cattle I imposed on them as tribute, and I allowed them to remain in their own countries.

*Talbot.*

Abarsiuni, and Dayaeni, the 23 allied kings of the nations of Nahiri, throughout all their lands assembled their chariots and their armies, and collected them together to make war and battle against me. In the *conflict* (?) of my terrible arms I *conquered* (?) them. Those who were the chiefs of their army, like the thunderbolts of Yem, I scattered. The primest of their soldiers in the precipices of the mountain, and the first people of their cities like . . . . . I put to death. 120 of their chiefs . . . . . in the battle; 60 kings of the nations of Nahiri, and those who came to help them, I pursued with my *susuli* as far as the Upper Sea (the Mediterranean). Their principal temples I destroyed. Their women, &c., &c., I carried off. Their cities in flames I burnt, destroyed, and overthrew, and reduced them once more to ruins and rubbish. (*See continuation page 191*).

*Oppert.*

They came against me in order to make battle, and fight: in the faith towards my lords, I tamed their aggression, and I annihilated their armies, as if they were drowned by the deluge of Ao....  
.... I subdued their cities like  
..... the forces who were assembled in the ships I destroyed, the kings of the stream-land, and those who were coming to their defence, I drove them back under the stars of my fortune (?) to the high mountains; I took their great refuges (fortresses); their captives, their herds, and their treasures, I carried them off; I burnt their cities in fire, I destroyed them; I undermined them; I changed them into mounds and rubbish.

*Talbot.*

I carried off abundant spoil of horses, mares, and their young foals, and other animals. All the kings of the nations of Nahiri I captured alive. I showed mercy to those kings and spared their lives. Their spoils and the plunder which was taken from them, I wrote it all down in the register of the temple of the Sun, as a gift which I dedicated to the great gods. I bound those kings by treaties for the future, and for the time which was to come. And I took as hostages their children, their sons of royal birth. 1200 horses and 2000 oxen I appointed to be their tribute, and I then dismissed them safely to their respective lands.

XXII. (v. 22). *Rawlinson.*

Tseni, the king of Dayáni, who was not submissive to Ashur my lord, his abundance and wealth I brought it to my city of Ashur. I had mercy on him. I left him in life to learn the worship of the great Gods from my city of Ashur. I reduced the far-spreading countries of Naíri throughout their whole extent, and many of their kings I subjected to my yoke.

## XXIII. (v. 33).

In the course of this expedition, I went to the city of Milidia, belonging to the country of Khanni-rabbi, which was independent and did not obey me. They abstained from engaging in the rude fight with me; they submitted to my yoke, and I had mercy on them. This city I did not occupy, but I gave the people over to religious service, and I imposed on them as a token of their allegiance a fixed tribute of .....

## XXIV. (v. 42).

Tiglath-Pileser, the ruling constellation; the powerful; the lover of battle.

## XXV. (v. 44).

In the service of my lord Ashur, my chariots and warriors I assembled; I set out on my march (?). In front of my strong men (?) I went to the country of the Aramæans, the enemies of my lord Ashur. From before Tsukha, as far as the city of Qarqamis (Carchemish), belonging to the country of Khatto (the Hittites), I smote with one blow (?). Their fighting men I slew; their moveables, their wealth, and their valuables in countless numbers I carried off. The men of their armies who fled from before the face of the valiant servants of my lord Ashur, crossed over the Euphrates; in boats covered with bitumen skins I crossed the Euphrates after them; I took six of their cities which were below the country of Bisri; I burnt them with fire, and I destroyed and overthrew; and I brought their moveables, their wealth, and their valuables to my city of Ashur.

XXII. (v. 22). *Talbot.*

Sieni, king of Dayani, who paid no worship unto Ashur, my lord, I seized, with all his possessions, and brought him to my city Ashur. But I then showed mercy to him. From the city of Ashur . . . . . with safety for his life, I dismissed him. The nations of Nahiri, throughout all their districts, I subdued, and all their kings I reduced under my yoke.

## XXIII. (v. 33).

At the close of that expedition I advanced against the city of Milidiya, in the land of Khani-rabbi, who were heretics and unbelievers. They fled at first from my fierce attack, but afterwards submitted to my authority. I pardoned them. That city I did not destroy; but I took hostages from them, and an increased tribute of one . . . . . on account of their revolt, upon them I imposed.

## XXV. (v. 44).

Then, in the martial service of Ashur, my lord, I assembled my chiefs and my army, and against the *Akhlami* of the Aramæan (or Syrian) tribes, those enemies of Ashur, I advanced in arms. From the frontiers of the land of Tsukhi I went in one day unto the city of Karkamish, in the land of the Syrians. I slew the men and carried off in abundance the women and children. But the primest of their soldiers had fled from the arms of Ashur, my lord, and had crossed the Euphrates. I crossed the river after them in my boats formed of *skins* (?). Six of their cities of the province of Bishri I took and burnt with fire. Their women and their children to my city Ashur I brought home.

## XXVI. (v. 64).

*Rawlinson.*

Tiglath-Pileser, he who tramples upon the Magian world; he who subdues the disobedient; he who has overrun the whole earth.

*Talbot.*

Tiglath-Pileser, the trampler on the wicked: the destroyer of the unbelievers: the breaker in pieces of the . . . . .

## XXVII. (v. 67.)

My lord Ashur having urged me on, I took my way to the vast country of Muzri, lying beyond Elammi, Tala, and Kharutsa; I took the country of Muzri throughout its whole extent; I subdued their warriors; I burnt their cities with fire, I destroyed and overthrew; the troops of the country of Comani hastened to the assistance of the country of Muzri: in the mountains I fought with them and defeated them. In the metropolis, the city of Arin, which was under the country of Ayatsa, I besieged them; they submitted to my yoke; I spared this city; but I imposed on them religious service and tribute and offerings.

On my entrance to the land of Egypt (Ashur, my guardian lord, giving me strength), I took the cities of Elamun, Tala, and Haröëris. All the provinces of Musri (Lower Egypt) I ravaged. Their armies I destroyed and I burnt their cities. Then the armies of the land of Kumani came to the succour of the land of Egypt. But I fought with them in the mountain and I conquered them. I besieged them in the city of Arini, the metropolis of the land of Esau (?). They submitted to my authority, and I spared that city. Hostages, taxes, and tribute I imposed upon them.

## XXVIII. (v. 82).

At this time the whole country of Comani which was in alliance with the country of Muzri, all their people assembled and arose to do battle and make war. By means of my valiant servants I fought with 20,000 of their numerous troops in the country of Tala,

But soon afterwards all the land of Kumani, who had come a second time to the succour of the land of Egypt, assembled all their tribes, and took up a strongly-fortified position. In the martial array of my terrible arms, I fought with them in the city of

## XXVI. (v. 64).

*Hincks.*

Tiklat-pal-içri, the trampler on the (*disturbers of society*), the leader into captivity of the disaffected, *the sender forth of his weapons* in all directions.

## XXVII. (v. 67).

Assur, my lord, gave me a commission to subdue the country of Muçur, and I posted myself between Mounts Elamun, Tala, and Kharuç. I subdued Muçur as far as it extended. I made captives of their army, and I burned, threw down, and dug up their towns. An army of the Quwanu then advanced for the deliverance of Muçur. I fought with them on a mountain and defeated them. I shut them up in a single town of those which had been on the slope of Mount Ahiza. They submitted to my yoke, and I spared that town. I required hostages, and imposed on them a tribute by weight and talo.

## XXVIII. (v. 82).

At that time the whole of the Quwanu, who had been called to the assistance of Muçur, assembled their several tribes, and encouraged one another to engage in close and distant fighting. *Amid the darkness caused by my powerful arrows*, I fought on

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and I defeated them ; their mighty mass broke in pieces ; as far as the country of Kharutsa, belonging to Muzri, I smote them and pursued ; the ranks of their troops on the heights of the mountains I cut down like grass (?) their carcases covered the valleys and the tops of the mountains ; their great castles I took, I burnt with fire, I destroyed, and overthrew into heaps and mounds.

*Talbot.*

Tala, and I conquered them. Their mighty men of valour I overcame. As far as the city of Haroëris, which belongs to Egypt, after them I pursued. The best of their army I slew like . . . . . in the mountains, and their chiefs I flung down the ravines and precipices. I destroyed their great temples and burnt them, and left them in ruins.

## XXIX. (v. 99).

The city of Khunutsa, their stronghold, I overthrew like a heap of stubble. With their mighty troops in the city and on the hills I fought fiercely (?). I defeated them ; their fighting men in the middle of the forests I scattered like chaff (?). I cut off their heads as if they were carrion (?); their carcases filled the valleys and (covered) the heights of the mountains. I captured this city ; their Gods, their wealth, and their valuables I carried off, and burnt with fire. Three of their great castles, which were built of brick, and the entire city I destroyed and overthrew, and converted into heaps and mounds, and upon the site I laid down large stones ; and I made tablets of copper, and I wrote on them an account of the countries which I had taken by the help of my lord Ashur, and

Khunutza, their fortified city, like a heap of stubble, I swept away. With their strongest army I then fought a second battle in the city and the mountain, and I conquered them. I then slew their warriors in their cities and cut off their heads, and threw their chiefs down the rocks. I took that city : I carried off the gods, and then burnt the city. The strong and massive citadels which they had built with bricks, together with every quarter of the city, I reduced to ruins, and heaps of stones over them I piled. I then made tablets of bronze, the spoils of the nations which, in the name of Jah, my Lord, I had captured, and I inscribed upon them (*the story of?*) that city and its citadel. A temple of brick I erected, and those tablets of bronze I placed therein.



*Hincks.*

Mount Tala with 20,000 of their wide-spread soldiers. I overthrew them and broke through all their defences. I smote them and beat them down as far as Mount Kharruṣ, which is opposite Muṣur. I caught the last of their army in a valley among the hills, as *in a trap*. I poured out their blood on the *dry places* and the *high places* of the hills. I captured great strongholds of theirs, burnt them, threw them down, and dug them up for *heaps and desolations*.

## XXIX. (v. 99).

I overthrew Khurruṣ, their capital city, like a heap of corn. I fought against their entire army gathered together from town and hill. I defeated them, and caught their heavy-armed troops in a forest, as *in a trap*. I piled up their heads like *dung*. I poured out their blood on the *high places* and the *dry places* of the mountain. The aforesaid city I captured; their *wretched* gods, their *slaves*, and their cattle I brought out, and then burned the city with fire. Three great castles of theirs, which were *fiery-red* with burned bricks, and *vaulted all over*, I threw down and dug up, and reduced to *heaps and desolations*. I scattered about the polished stones at the top. I made a pillar of copper, the produce of the mountains which through Ya, my lord, I had acquired. I inscribed upon

*Rawlinson.*

about the taking of this city, and the building of its castle; and upon it (*i. e.* the stone foundation) I built a house of brick, and I set up within it these copper tablets.

XXX. (vi. 22).

In the service of Ashur my lord, my chariots and warriors I assembled, and I approached Kaphshuna, their capital city; the tribes of Comani would not engage in battle with me; they submitted to my yoke, and I spared their lives. The great castle of the city and its brick buildings I trampled under foot; from its foundations to its roofs I destroyed it and converted it into heaps and mounds, and a band of 300 fugitive heretics who did not acknowledge my lord Ashur, and who were expelled from inside this castle (?), I took this band and condemned to the service of the Gods, and I imposed upon the people tribute and offerings in excess of their former tribute; and the far-spreading country of Comani throughout its whole extent I reduced under my yoke.

Again I assembled my chariots and my army in the martial service of Ashur, my lord, and I took and destroyed their royal city, the city of Heshbon. The men of Kumani fled from my fierce attack, but afterwards submitted to my authority. I spared their lives. But their great citadel and its towers of brick from its foundations to its roof I destroyed it, and I reduced it to ruins and rubbish. And 300 men of noble families of that place who paid no worship unto Ashur, my lord, I seized and carried off into captivity. I took hostages from them, and taxes and tribute more than in former days I imposed upon them. And the land of Kumani, throughout all her provinces, I subdued under my yoke.

XXXI. (vi. 39).

There fell into my hands altogether between the commencement of my reign and my fifth year 42 countries, with their kings,

Sixty and forty-two nations, and their kings, from the great crossing of the lower Zab, through many various cities, unto the great

*Hincks.*

it that "this city was not to be occupied, and its castle not to be rebuilt." I built at that place a house of burned bricks, and I placed the aforesaid *pillar* within it.

## XXX. (vi. 22).

With the help of Assur, my lord, I took my chariots and my army. I came in sight of Kipsun, their capital city. The Quwanu shrank from the heavy bows of my close fighting, and took upon them my yoke. I spared their lives. I ordered them to throw down their great castle, and their *storehouses* of burned bricks; and they threw them down from the foundation to the coping; they reduced them to *heaps and desolations*. I received also 300 *fugitive female slaves*, which those who were disobedient to Assur, my lord, had carried away thither. I took hostages. I restored their tribute by weight and by tale to what it was before. I imposed it upon them, and subjected to my yoke the entire of the extensive land of the Quwanu.

## XXXI. (vi. 39).

*In all*, my hand subdued 42 countries and their kings, from the channel of the Lower Zab, and the *borders of the forests of the*

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from beyond the river Zab, plain, forest, and mountain, to beyond the river Euphrates, the country of the Khatte (Hittites) and the upper ocean of the setting sun. I brought them under one government; I placed them under the Magian religion, and I imposed on them tribute and offerings.

*Talbot.*

crossing of the Euphrates, in the land of Syria, and the Upper Sea of the setting sun, from the beginning of my reign unto my fifth year, I held in subjection. Every one of them I caused to be registered. I took hostages from them, and imposed on them taxes and tribute.

## XXXII. (vi. 49).

I have omitted many hunting expeditions which were not connected with my warlike achievements (?). In pursuing after the game I traversed the easy tracts in my chariots, and the difficult tracts on foot. I demolished the wild animals throughout my territories. [A very difficult paragraph.]

Then I went against a foreign (or hostile) city, which had not paid its tribute according to my laws; and though situated in a lofty and strong position, I took it and annexed it to my empire.

## XXXIII. (vi. 55).

Tiglath-Pileser, the illustrious warrior, he who holds the sceptre of Lashuan; he who has extirpated all wild animals.

Tiglath-Pileser, the great Hero: the firm holder of the sceptre of the nations.

## XXXIV. (vi. 58).

The Gods Hercules and Nergal gave their valiant servants and their arrows (?) as a glory to support my empire. Under the auspices of Hercules, my guardian deity, four wild bulls, strong and fierce, in the desert, in the country of Mitán, and in the city Arazik,

The gods Ninov and Sidu gave their keen weapons and their mighty arrows into the hands of my Majesty.

Then, in the name of Ninov, my guardian deity, four young *amst*, strong and vigorous, in the land of Mitani, and in the city of

*Hincks.*

*robbers*, to the channel of the Euphrates, to Khatti, and to the Upper Sea of the setting of the Sun; from the beginning of my reign to my fifth year, (Last and first, I have caused them to be written down) I took their hostages, and established upon them tributes by weight and by tale.

## XXXII. (vi. 49).

When the governments of foreign countries made default as to the tributes, which were not ready for me to receive, I went after them; on good roads in my chariots, on bad roads *on foot*. The yoke of foreigners which was on my country I broke.

## XXXIII. (vi. 55).

Tiklat-pal-içri, the valiant *hero*,  
the wielder of a peaceful sceptre,  
the *fulfiller of an old commission*.

## XXXIV. (vi. 58).

*Ninib* and *Sidu* put into the hands of my majesty their strong arrows and their long spears. By the permission of *Ninib*, my guide, I killed four strong full-grown male Rims (*i. e.* wild bulls) in the *lair*s in the land of Witan, and at the town of Arajîq, which is over

*Rawlinson.*

belonging to the country of the Khatte (Hittites), with my long arrows (?) tipped with iron, and with heavy blows I took their lives. Their skins and their horns I brought to my city of Ashur.

*Talbot.*

Araziki, which belongs to the land of the Syrians, with my terrible arrows . . . . . I destroyed their lives. Their skins and their . . . . . to my city, Ashur, I brought home.

## XXXV. (vi. 70).

Ten large wild buffaloes in the country of Kharran, and the plains of the river Khabur, I slew. Four buffaloes I took alive; their skins and their horns, with the live buffaloes, I brought to my city of Ashur.

Ten *amsi* that were young and strong, in the city of Kashni, and by the side of the river Khabur, I slew. Four *amsi* I caught alive. The skins and the . . . . ., together with the living *amsi*, unto my city, Ashur, I brought home.

## XXXVI. (vi. 76).

Under the auspices of my guardian deity Hercules, two Soss of lions fell before me. In the course of my progress on foot I slew them, and 800 lions in my chariots in my exploratory journeys I laid low. All the beasts of the field (?), and the flying birds of heaven I made the victim of my shafts (?). [A very doubtful sentence.]

In the name of Ninev, my guardian deity, 120 *buffaloes* (?) in the conflict of the chase, on my lands I slew, and 800 of them in my chariot, in *enclosed parks* (?), I destroyed.

## XXXVII. (vi. 85).

From all the enemies of Ashur, the whole of them, I exacted labour (?). I made, and finished the repairs of, the temple of the goddess Astarte, my lady, and of the temple of Martu, and of Bel,

From the spoils of the enemies of Ashur, all whose races I subdued, the Temple of the Moon, surnamed Assuriti, my mistress: the Temple of Martu: the Temple of Bellura: the Temple of . . . . .,

*Hincke.*

against Khatti, with my strong spears pointed with iron, and with my *ponderous maces*. I brought their skins and their horns to my city Assur.

## XXXV. (vi. 70).

I killed four great male elephants in the land of Rasan and on the banks of the Khabur. I took captives four elephants that survived. I brought their skins and their tusks, along with the elephants that survived, to my city Assur.

## XXXVI. (vi. 76).

By the *permission* of *Ninib*, my guide, I killed 120 beasts of prey by my *valiant self*, when my majesty approached on *foot*. I also took captives 800 beasts of prey, when in my chariots, *by means of pitfalls*. [Three lines follow, of which I cannot assign the meaning.]

## XXXVII. (vi. 85).

After I had subdued the enemies of Assur in all directions, I rebuilt the house of the *blessed* "Istar, my mistress ; the house of Martu ; the house of Bil and Ra ; and the house of the gods ; temples

*Rawlinson.*

and Il, and of the sacred buildings and shrines (?) of the gods belonging to my city of Ashur. I purified (?) their shrines (?), and set up inside the images of the great gods, my lords. The royal palaces of all the great fortified cities throughout my dominions, which from the olden time our kings had neglected through long years, had become ruined. I repaired and finished them. The castles of my country, I filled up their breaches (?). I founded many new buildings throughout Assyria, and I opened out irrigation for corn in excess of what my fathers had done. I carried off the droves of the horses, cattle, and asses that I obtained, in the service of my lord Ashur, from the subjugated countries which I rendered tributary, and the droves of the wild goats and ibexes, the wild sheep and the wild cattle which Ashur and Hercules, my guardian gods, incited me to chase in the depths of the forests, having taken them I drove them off, and I led away their young ones like the tame young goats. These little wild animals (?), the delight of their parents' hearts, in the fulness of my own heart, together with my own victims, I sacrificed to my lord Ashur.

*Talbot.*

and the Temple of All the Gods of Assyria, I constructed and I finished. I made the ..... of those numerous temples. The great gods, my lords, therein I established, and Thrones for their glorious divinities I erected. And Palaces I made for royal dwellings; and also the great Temples, which are all through my land, which from the times of my fathers during many years had been abandoned, and had fallen to decay, I built them anew and I finished them. The Fortresses of my land, I walled them round, and ..... Every kind of horses, oxen, and mules, which in the holy wars of Ashur my lord, in the lands which I had conquered, as spoil acquired by my hands, I had carried away, I kept them in enclosed parks. All the kinds of beasts of sport and the chaso, which Ashur and Ninev, my guardian deities, had commanded me to hunt, within high-walled enclosures I kept them fast. All of them I surrounded with walls. Their young ones, and the young lambs born there, in the piety of my heart, along with many other costly victims, unto Ashur my lord I sacrificed.

XXXVIII. (vii. 17). *Rawlinson.*

The pine, the ....., and the algum tree (?), these trees which under the former kings my ancestors, they had never planted, I took



*Hincks.*

of the gods of my city Assur, which were decayed. I completed them and fixed the times when they were to enter their temples. I caused the great gods, my lords, to enter thither, and I gladdened the hearts of their great godships. I rebuilt and completed the palaces, the abode of royalty, which were strong fortresses in the different parts of my country, which since the time of my father, during many years, had been abandoned, and were decayed and destroyed.

XXXVIII. (vii. 17). *Talbot.*

Cedar trees, . . . . . trees, and *oaks* (?), from the countries which I had conquered; those trees, which in the time of the former kings,

*Rawlinson.*

them from the countries which I had rendered tributary, and I planted them in the groves of my own territories, and I bought (?) fruit trees; whatever I did not find in my own country, I took and placed in the groves (or orchards) of Assyria.

XXXIX. (vii. 28).

I built chariots fitted to the yoke for the use of my people (or throughout my territories) in excess of those which had existed before. I added territories to Assyria, and I added populations to her population. I improved the condition of the people, and I obtained for them abundance and security.

XL. (vii. 36).

*Rawlinson.*

Tiglath-Pileser, the illustrious prince, whom Ashur and Hercules have exalted to the utmost wishes of his heart; who has pursued after the enemies of Ashur, and has subjugated all the earth.

*Talbot.*

Tiglath - Pileser, the mighty King; whom Ashur and Ninev have exalted for the piety of his heart: who conquered and annihilated the enemies of Ashur.

XLI. (vii. 42).

The son of Ashur-ris-ili, the powerful king, the subduer of foreign countries, he who has reduced all the lands of the Magian world.

Son of Ashur-Resh-Ilim the great King: conqueror of nations heretical: subduer of wicked men.

XLII. (vii. 45).

The grandson of Mutaggil-Nabu, whom Ashur, the great lord, aided according to the wishes of his heart (?), and established in strength in the government of Assyria.

Grandson of *Munitsi-Nebo* (?) whom Ashur, the great lord. . . . .  
. . . . . he *embellished* (?) the city of Ashur.

*Talbot.*

my fathers, no one ever used them in carpentry, I brought them away with me, and in the wooden palaces of my land I employed them. And the best kind of . . . . . which in my own country men did not *know of* (?), I brought them home with me ; and the wooden palaces of Ashur city I *constructed therewith* (?).

## XL. (vii. 36).

*Oppert.*

Tiglat-pileser, the supreme lord ;  
whom Asur and Ninep Samda  
blessed according to the wish of  
his heart: for the destruction of the  
rebels, against Kasur, he walked  
in their service . . . . . he adoring  
the star Tarkhi.

## XLI. (vii. 42).

Son of Asur-dan-ili, the mighty  
king who attacked the countries  
of the rebels, who taxed the whole  
of the central land.

## XLII. (vii. 45).

Grandson of Mutakkil-Nabu,  
whom inspired Asur, the great  
lord, in attesting to him the con-  
stancy of his favour : he created  
him for the magnificence of As-  
syria.

## XLIIL (vii. 49).

*Rawlinson.*

The glorious offspring of Ashur-dapur-II, who held the sceptre of dominion, and ruled over the the people of Bel ; who in all the works of his hand and the deeds of his life placed his reliance on the great gods, and thus obtained a prosperous and long life (?).

*Talbot.*

Great grandson of Ashur-dabalan . . . . . of the glorious sceptre . . . . . who rested upon the favor of the great gods, the works of his hands and the gifts of his . . . . .

## XLIV. (vii. 55).

The beloved child (literally heart of hearts) of Barzan-pala-kura, the king who first organized the country of Assyria, who purged his territories of the wicked as if they had been . . . . ., and established the troops of Assyria in authority.

Fourth descendant of Ninev-bal-ushat, who . . . . .

## XLV. (vii. 60).

At this time the temple of Anu and Vul, the great gods, my lords, which, in former times, Shansi-Vul, high-priest of Ashur, son of Ismi Dagan, high-priest of Ashur, had founded, having lasted for 641 years, it fell into ruin. Ashur-dapur-II, king of Assyria, son of Barzan-pala-kura, king of Assyria, took down this temple and did not rebuild it. For 60 years the foundations of it were not laid.

The temple of ANU and YEM, the great gods, my lords, which in former days Shensi-Yem, supreme lord of Assyria, son of Ishmi-Dagon, supreme lord of Assyria likewise, 641 years ago had constructed, that temple had fallen to decay. And Ashur-dabalan, king of Assyria, son of Ninev-bal-ushat, king of Assyria likewise, destroyed that temple and rebuilt it not. During sixty years its foundations were not . . . . .

## XLIII. (vii. 49).

*Hincks.**Oppert.*

Son of grandson of Asar-dayan, who bore the sceptre of the rising of the star Taspir (?), who asked from (or, owed to) the great gods, the mankind of Bel-Dagon, that is the work of his hands, and the formation of his fingers, and who walked (in the right line) afterwards and formerly:

## XLIV. (vii. 55).

Fifth descendant of Ninip-pallu-kin, the king of the commencement, the pupil of Asur, whose power grew over his land like a pine (?); who founded the first, the army of Assyria.

## XLV. (vii. 60).

At that time the house of Anu and Iv, the great gods, my lords, which in former days Samsi-Iv, *champion* of Assur, son of Ismi-Dagan, *champion* of Assur, and so forth, built; for 641 years it went on decaying. Assur-dayan, king of Assyria, son of *Ninip-pal-içri*, king of Assyria, and so forth, threw down that house and did not rebuild it. For a period of 60 years its foundations were not laid.

Then the house of Anu and Ao, the great gods, my lords, formerly Shamshi-Ao, sovereign of Assyria, son of Ismi-dagan, sovereign of Assyria, built it; 641 years elapsed in the cycles of time, then Assur-dayan, king of Assyria, son of Ninip-pallu-kin, destroyed this same temple: he did not fear to deface the names (?); but its foundations were not attacked.

## XLVI. (vii. 71).

*Rawlinson.*

In the beginning of my reign, Anu and Vul, the great gods, my lords, guardians of my steps, they invited me to repair this their shrine. So I made bricks ; I levelled the earth, I took its dimensions (?); I laid down its foundations upon a mass of strong rock. This place throughout its whole extent I paved with bricks in set order (?), 50 feet deep I prepared the ground, and upon this substructure I laid the lower foundations of the temple of Anu and Vul. From its foundations to its roofs I built it up, better than it was before. I also built two lofty cupolas in honour of their noble godships, and the holy place, a spacious hall, I consecrated for the convenience of their worshippers, and to accommodate their votaries, who were numerous as the stars of heaven, and in quantity poured forth like flights of arrows [very doubtful]. I repaired, and built, and completed my work. Outside the temple I fashioned (everything with the same care) as inside. The mound of earth (on which it was built) I enlarged like the firmament of the rising stars, and I beautified the entire building. Its cupolas I raised up to heaven, and its roofs I built entirely of brick. An inviolable shrine (?) for their noble godships I laid down near

*Talbot.*

At the commencement of my reign, ANU and YEM, the great gods, my lords, the upholders of my footsteps, gave me a command to rebuild their temples. I made bricks ; I levelled *the site* (?) and I increased its size. I laid the foundation on a lofty mound of earth ; I cased (or covered) that place completely with bricks like . . . . . ; and to a depth of fifty palms I so constructed it. Upon this I placed firmly the foundation of the Temple of Anu and Yem, which I rebuilt from its foundations to its roof, restoring it more grandly than it had been before. I built two lofty towers for the *honour* (?) of their great divinities. A rich building—a noble temple, for the abode of their divinities, and the dwelling-place of their greatness, which shone as brightly as the stars of heaven . . . . . I built and I finished within it. From the summit men watched the rising of the stars. Its towers unto heaven I raised, and its roof with masonry I covered. Within it I made a *paras* for their great divinities, and therein I placed the great deities Anu and Yem. On their exalted thrones I seated them, and seats worthy of their majesty I constructed.

## XLVI. (vii. 71).

*Hincks.*

In the beginning of my reign, Anu and *Iv*, the great gods, my lords, the guides of my feet, commanded me that their temple should be built. I formed crude bricks, I *cleared out its rubbish, and reached the bottom thereof*. I laid its foundations on a great artificial hill. I heaped up that spot with crude bricks, like a *pedestal*. I covered up at the bottom 50 *tablets*. On the top of this (heap) I laid deep the foundations of the house of Anu and *Iv*. From the foundation to the coping I built, restoring it to its former condition. I also made two great treasuries, where the treasures of their great godships were to be put. An excellent house, a proper temple (*where the sins are laid down and the joys are steadfast* of those, in number like the stars of heaven, who *visit it, and by the favour of the priests are greatly exalted*) I toiled at, and I rested, I built, and I completed. I made the interior of it, as well as itself. Its *cloth roofs*, resembling the starry firmament, I *put up* and *began to use*. Its *adytum* and its treasuries I closed up at the top. I secured the coping with burnt bricks. [I placed within it a faithful *likeness* of their great godships.] I transported thither Anu and *Iv*, the great gods, my lords. I made them to sit on their ancient

*Oppert.*

In the commencement of my reign, the gods Anu and Ao, the great gods, my lords, ordered me to exalt my force, and to destroy their buildings. I moulded the bricks; I surveyed the ground; I laid the bricks; I made its foundation strong as to resist to the shaking of mountains: this spot . . . . . I fortified by a network of bricks, comparable to . . . . . In the inferior grounds I concealed fifty cylinders, on which I made the extensive report of the foundation of the temple of Anu and Ao, the great gods, my lords; I finished the work from the foundation to the covering.

*Rawlinson.**Talbot.*

at hand. Anu and Vul, the great gods, I glorified inside (the shrine?). I set them up in their honoured purity, and the hearts of their noble godships I delighted.

## XLVII. (viii. 1).

Bit-Khamri, the temple of my lord Vul, which Shansi-Vul, high-priest of Ashur, son of Ismi-Dagan, high-priest of Ashur, had founded, became ruined. I levelled its site, and from its foundation to its roofs I built it up of brick, I enlarged it beyond its former state, and I adorned it. Inside of it I sacrificed precious victims to my lord Vul.

The temple of Kamri, of YEM, my lord, which Shemsi-Yem, supreme lord of Assyria, son of Ishmi-Dagon, supreme lord of Assyria likewise, in former days constructed, had fallen to decay. Newly I levelled its site, and from its foundations to its roof I rebuilt it with masonry of brick. More than formerly I *enlarged* (?), and I constructed it; and within it costly victims unto Yem my lord, I sacrificed.

## XLVIII. (viii. 11).

At this time I found various sorts of stone [the particular sorts cannot be identified] in the countries of Nairi, which I had taken by the help of Ashur, my lord, and I placed them in the temple of Bit-Khamri, belonging to my lord, Vul, to remain there for ever.

Then, all the precious stones, the productions of the mountains of Nahiri, which in the holy wars of Ashur my lord, I had seized for a spoil, and had carried them off; in the temple of Kamri, of Yem my lord, I placed them as my votive offering, to remain to future times.

## XLIX. (viii. 17).

Since a holy place, a noble hall, I have thus consecrated for the use of the great Gods, my lords

In like manner, then, as I have made this splendid building and lofty Temple, for the dwelling



*Hincks.**Oppert.*

thrones, and I gladdened the  
 hearts of their great godships.

## XLVII. (viii. 1).

The *banqueting house* of *Iv*, my lord, which Samsi-*Iv*, champion of Assur, son of Ismi-dagan, champion of Assur, and so forth, had built, was decayed and destroyed. I cleaned out its site. I built it with burned bricks from the foundation to the coping. I put it in its former state, and *began to use* it. I offered within it excellent sacrifices to *Iv*, my lord.

The Bit-hamr of Ao, which Shamshi Ao, sovereign of Assyria, son of Ismi-dagan, sovereign of Assyria, had built . . . . . Its place I surveyed (?). From its foundations until its covering I made a brickwork, on the ditches . . . . . In the middle I consecrated high altars to my lord Ao.

## XLVIII. (viii. 11).

At that time, in the quarries of the Land of the Rivers, which through Assur, my lord, I had subdued, I took up *x's* of *crumbling* stone, and also real *x's*; and I placed them in the *banqueting-house* of *Iv*, my lord, to remain for time to come.

In these days the stone *Ka*, the stone *Halta*, the stone *Kagina*, in the mountains of Mesopotamia, which I took by order of Asur, my lord, I worked them, I placed them for eternal days in the Bit-hamri of Ao, my lord.

## XLIX. (viii. 17).

As I have laboured on this excellent house, the ancient temple for the residence of Anu and *Iv*,

As I have consecrated the sublime house, the venerable temple for the dwelling of Anu and Ao,

*Rawlinson.*

Anu and Vul, and have laid down an adytum for their special worship, and have finished it successfully, and have delighted the hearts of their noble godships, may Anu and Vul preserve me in power. May they support the men of my Government. May they establish the authority of my officers. May they bring the rain, the joy of the year, on the cultivated land and the desert during my time. In war and in battle may they preserve me victorious. Many foreign countries, turbulent nations, and hostile kings I have reduced under my yoke; to my children and descendants may they keep them in firm allegiance. I will lead my steps, firm as the mountains, to the last days before Ashur and their noble godships.

*Talbot.*

of Anu and Yem, the great gods, my lords, and have made it great, and have finished it completely, and have constructed within it the thrones of their great divinities; so may Anu and Yem be constantly propitious unto me! May they exalt the works of my hands! May they hear the supplication of my prayers! *Through many years (?)* may they grant their *blessing (?)* unto *my son (?)*. And in war and battle may they support him in safety! All the nations who are my enemies, and the cities that are heretical, and the kings who are my foes, may they subdue them all under my yoke! May they send me their blessing against my *assailants (?)* and my enemies. And my footsteps in the book (or register) of Ashur, and of their own great divinities, may they establish firmly as a rock unto future times.

L. (viii. 39).

The list of my victories and the catalogue of my triumphs over foreigners hostile to Ashur, which Anu and Vul have granted to my arms, I have inscribed on my tablets and cylinders, and I have placed them to the last days in the temple of my lords Anu and Vul, and the tablets of Shansi-Vul, my ancestor, I have raised altars and sacrificed victims (before

The record of my high and noble actions, my battles against the heretics, my enemies and the enemies of Ashur, whom Anu and Yem gave me power to overcome, upon my tablets and my marble records, I inscribed, and in the Temple of Anu and Yem, the great gods, my lords, I placed them, to remain unto future times, And I took the memorial tablets

*Hincks.*

the great gods, my lords, and have not *been idle*, and have left nothing for another work, and have finished it in good time, and have gladdened the hearts of their great godships; so may Anu and *Iv* surely compass me about! and may they guide my weapons! and may they procure *thick* shields, with alternate plates of brass and iron, for my campaigns! may they keep me *to the end* in the close and in the distant fight! may they make all the different people that are hostile to me subject to my yoke, the tribes that are refractory, and the kings that annoy me! may they graciously draw near to my family and to my descendants! and may they establish my feet, firmly as a mountain, to future days, in the presence of Assur, and of their own great godheads.

*Oppert.*

the great gods, my lords, and have not profaned them; as I have not favoured the committing of sin, and have terminated it to their honour; as I have obliged the heart of their divinity, may Anu and Ao for ever bless me! May they glorify the work of my hands, may they listen to the secret of my prayer! May they grant to my sword the force of union and long years of good augury and victory! May they assist me to the decision of battles and fights! May they render tributaries to my regions the whole of rebellious lands, the countries of obstinacy, and the kings who hate me! May they put me in the presence of my enemies and assailants in a propitious moment! May they fortify for ever my power like mountains in the imitation of god Assur and the great divinities, until the remotest days!

## L. (viii. 39).

The tributes of my valour, the spoils of my battle-fields, the number of the foreigners hostile to Assur, which Anu and *Iv* narrated for those who should come after, I wrote upon my tablets and my floors; and I placed them in the house of Anu and *Iv*, the great gods, my lords, against future days. Moreover, *I wiped clean* the tablets of Samsi-*Iv*, my father;

*Rawlinson.*

them), and set them up in their places.

*Talbot.*

of Shemsi-Yem, my ancestor, and I repaired their injuries; and then I sacrificed a male victim, and I restored them to their place.

LI. (viii. 50).

In after times, and in the latter days (.....), if the temple of the great gods, my lords Anu and Vul, and these shrines should become old and fall into decay, may the prince who comes after me repair the ruins. May he raise altars and sacrifice victims before my tablets and cylinders, and may he set them up again in their places, and may he inscribe his name on them together with my name. As Anu and Vul, the great gods, have ordained, may he worship honestly with a good heart and full trust (?).

In days hereafter, and in the times that are to come: when the Temple of Anu and Yem, the great gods, my lords, and these towers likewise shall grow old and decay: the future King, who shall then repair their walls; and taking my stone tablets and my memorial records, shall repair their injuries; and shall then sacrifice a male victim and restore them to their place: and who shall write his name along with mine, like myself. May the great gods ANU and YEM raise him proudly to a lofty seat, and to a noble throne!

LII. (viii. 63).

Whoever shall abrade or injure my tablets and cylinders, or shall moisten them with water, or scorch them with fire, or expose them to the air, or in the holy place of God shall assign them a position where they cannot be seen or understood, or who shall erase the writing and inscribe his own name, or who shall divide the sculptures (?), and break them off from my tablets,

But He who my stone tablets and my memorial records shall injure, or shall destroy them: with water shall efface them: or with fire shall consume them: or shall deface the writings: or shall write his name (*instead of mine*): or shall cut away the emblems: or who shall break in pieces the face of my tablets:

*Hincks.**Oppert.*

I offered sacrifices, and restored  
them to their places.

## LI. (viii. 50):

In future days, in time to come,  
*whenever it may be*, when the  
house of Ann and Iv, the great  
gods, my lords, and these trea-  
suries shall grow old and decay,  
if some future lord shall *clear away*  
their ruins, may he *wipe clean* my  
tablets and my floors! may he  
offer sacrifices and restore them to  
their places! and may he write  
his name with my [name] *after*  
*my example!* and then may Ann  
and Iv, the great gods, my lords,  
graciously keep him in goodness  
of *health*, and in the acquisition of  
spoils!

## LII. (viii. 63).

He who shall hide or obliterate  
my tablets and my floors shall  
*wander* on the waters, shall be  
*suspended* in the fires, shall be  
*besmeared with earth*, shall be  
*assigned by adjudication* an *un-*  
*pleasant* place in the excellent  
house on high. He shall survive  
*few years*, and shall write his  
name *where some enemy shall*  
*speedily deface it*, and shall have  
it (*i. e. the tablet containing it*)  
*broken* against my tablets!

He who hides or defaces my  
tablets, and my angular stones,  
who throws them into the water,  
who burns them with fire, who  
spreads them to the winds, who  
transports them to the house of  
death, to a place without life, who  
steals the cylinders (?), who en-  
graves on them his name, and  
..... who injures my tablets:

## LIII. (viii. 74).

*Rawlinson.**Talbot.*

Anu and Vul, the great gods, my lords, let them consign his name to perdition; let them curse him with an irrevocable curse; let them cause his sovereignty to perish; let them pluck out the stability of the throne of his empire; let not offspring survive him in the kingdom [doubtful and faulty in text]; let his servants be broken; let his troops be defeated; let him fly vanquished before his enemies. May Vul in his fury tear up the produce of his land. May a scarcity of food and of the necessities of life afflict his country. For one day may he not be called happy (?) May his name and his race perish in the land.

May Anu and Yem, the great gods, my lords, utterly confound him; may their curses fall upon him; may they sweep away his kingly power; may his enemies carry off his royal throne; and may the memory of his reign perish; may they break in pieces his weapons; may they take his army prisoners; and may he dwell an exile for ever in the land of his enemies. May they establish a race of strangers in his place, and may his name and his race perish for ever from the land!

In the month of *Kuzzallu* (Chislen), on the 29th day, in the High Priesthood of *Ina-iliya-hallik*, (entitled) *rabbi-turi*.

In the month *Kunilu*, day the 29th, is the birthday of *In-yah-allak*, Chief of the . . . . .

## LIII. (viii. 74).

*Hincks.*

May Anu and *Iv*, the great gods, my lords, *energetically punish* him! and may they curse him with a *destroying* curse! May they *depress* his kingdom! may they *remove* . . . . . the throne of his dominion! may they *scatter the attendants* on his majesty! may they break his arrows! may they affect the destruction of his army! may they make him sit *submissively* before his enemies! may *Iv* *depopulate* his land with *pillars of devastation*! may he lay upon his land *heavy weights of calamities* and *large measures* of blood! may he not *promise him life* for even a single day! may he *disgrace* his name and his family in the land!

*Oppert.*

May Anu and Ao, the great gods, my lords, load his name with infamy; may they curse him with the worst imprecations! May they subdue his sister; may they deport the districts of his kingdom! May they confound the language of his authority! May they destroy his servants! May they defeat his army! Into the hands of his antagonists may they give him for ever! May Anu, in bad intention, dismember his land! . . . . . May he spread calamities over the country! May he excite sickness without remedy! May he entirely annihilate his name and his race!

The month Kunilu, the 29th day, in the year presided over by Ina-iliya-aballik-rabbi-lulim.